# Christian Directions,

SHEWING

## How to walk with GOD All the Day long.

Drawn up for the use and benefit of the Inhabitants of SEPULCHRES Parish,

*By* THO: GOUGE, *Pastor thereof.*

1 Sam. 12. 23, 24. *I will teach you the good and the right way: only fear the Lord, and serve him with all your heart, considering how great things hee hath done for you.*

2 Pet. 1. 12. *I will not bee negligent to put you alwayes in remembrance of these things, though yee know them, and bee established in the present truth.*

Luke 17. 10. *When yee shall have done all these things which are commanded you, say, wee are unprofitable servants, wee have done that which was our duty to do.*

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TO

# My dearly beloved Friends and Neighbours, the Inhabitants of *Sepulchres* Parish.

*Grace, Mercy and Peace from God the Father of Mercies, and the God of all Consolation.*

*My Dear Friends,*

Considering with my self, how besides my Lords-daies Preaching, and Week-daies Catechizing, I might be further serviceable to your souls, in promoting their spiritual welfare; It pleased God to put it into my heart, to draw up some practical Directions for your better guidance in the way to Heaven, and to give to every Family in my Parish a Copy of them. Accordingly I set upon the work with all readiness and alacrity, being much perswaded in my self that some spiritual advantage might (through Gods blessing) accrew unto your souls thereby. The Lord, who is the searcher of all hearts, knoweth, that my only end and aim herein is the advancement of your everlasting salvation, which if it shall be any way furthered by this small *Treatise*, I shall never repent of my pains and cost: But shall very much rejoyce that the Lord hath inabled mee (in any measure) to be serviceable to him in the furtherance of the Gospel of his dear Son, especially among you my dear flock. Two considerations, among others, have had some in-

fluence upon mee in this undertaking.

The one is of that mutual love which hath hitherto been between us. As I have you in my heart, so am I perswaded that you have mee in yours. During the whole time of my abode with you (which is now above two and twenty years) I do not remember that we have had the least difference, no not about the point of *Maintenance*, the usual unhappy make-bate between Minister and People. For though the value of the Living be not so much by half as is generally reported abroad (being no Parsonage, but a Vicaridge, endowed with a third part of that Tithe which the Parson doth collect) yet I cannot but with much thankfulness acknowledge, that what I have had, hath been with much love and friendliness. For when you have made any composition with mee for my part of the Tithe, you have alwaies given mee more than I could demand or expect. If then the blessed Apostle *Paul* were willing, and that with gladness, *to spend and to bee spent for his Corinthians, and that although the more abundantly hee loved them, the less hee was loved of them*; Much more ought I to be like-minded towards you, who have not at any time so ill requited my love, but alwaies been ready to answer it with reciprocal affections. That therefore I might leave to posterity some publick acknowledgement, and perpetual memorial of your constant love and respect to mee, together with my due resentment of it, was one consideration which put mee upon this design.

2 Cor. 12. 15.

Another was the gladsome reflexion upon your great and godly care of your poor, which I look upon (even as it is meet for mee so to do) as the fruit of the Gospel preached among you, and an argument of your profiting therein. And indeed it is such, as I willingly take occasion to make publick mention of it for an example to others. For though your poor bee many hundreds, yet, I think,

think, I may ſay truly, without offence to other *Pariſhes*, they are in ſome reſpect better provided for than any poor in the City; For by the voluntary contribution of divers of you, with the aſsiſtance of ſome other charitable perſons,

1 All the poor children in your Pariſh are taught to read and write *gratis*, by ſuch School-Maſters and School-Miſtreſſes, who teach them their Catechize, whereof my ſelf ſometimes take an account.

2 All the Antient poor who can either ſpin or knit, may have Flax and Yarn for fetching, to ſet themſelves on work, and are well paid for the ſame, immediately upon the return thereof. This conſideration, as it hath very much affected mee, ſo have I alwaies accounted my ſelf your debtor upon this ſcore. And ſurely if our Lord and Maſter doth take what is done unto the poor for their relief, as done unto himſelf, then ſhould wee alſo, eſpecially his Miniſters, in ſome ſort, be like-minded. Your debtor therefore I have taken my ſelf to bee, nor could I bethink my ſelf how to diſcharge this debt in a way more ſuitable to the nature of it, and my relation to you, than by indeavouring ſomething extraordinary for your good hereafter, as you have done extraordinarily for the preſent good of our poor; and as you have put your ſelves to ſpecial pains and charge for the ſuccour of their bodies, ſo to put my ſelf upon ſome ſpecial labour, and willingly be at ſome coſt for the advantage of your ſouls.

But the main Motive which hath put mee upon this undertaking, is, the ſingle ſenſe of my *Relation* to you, that it hath pleaſed God of his infinite goodneſs and free grace to entruſt mee a weak, frail, earthen veſſel, with that ineſtimable Treaſure, the *Myſteries of the Goſpel*, and appointed mee to preach unto you in particular *the Unſearchable Riches of Chriſt*. I account it the greateſt ho

nour a poor creature can be capable of, to be made directly subservient to the glorious counsel, and gracious purpose of his Creator, for the recovery and restauration of the world by Jesus Christ; and therefore that we Ministers of the Gospel, whom God hath vouchsafed this honour, have the strongest ingagement and obligation laid upon us to preach the Gospel, both in season and out of season; and to lay out our selves all manner of waies, if by any means we may gain souls unto Christ, and build them up in him. Now this way I have here taken will have this advantage above others, above my ordinary preaching, and performance of other Ministerial duties among you, that whereas by them I can minde you of the things which belong unto your everlasting peace, only while I am in this Tabernacle: By this, as it is said of Heb. 11. 4. *Abel, I may still speak to you, even when dead.* Accept therefore (my dear Friends and Neighbours) this little Treatise from the hands of your loving Pastor, whose heart is exceedingly inlarged towards you, greatly longing after you all in the bowels of Jesus Christ. *For what is* 1 Thes. 2. 19. *my hope, or joy, or crown of rejoycing? Are not even yet in the presence of our Lord Jesus Christ at his coming?* Accept it therefore, and testifie your acceptance by reading of it, and much more by a conscionable performance of the Directions contained in it. I think they will carry their own evidence with them, that they are all agreeable to the Word of God: For I have not made it my business to mint new Notions, but to press upon you old Truths, and known duties. I have drawn them up in a plain and familiar stile and Method, studying rather to be profitable, than accurate; They are of daily use to an holy life, & therefore I hope you will daily peruse them. They are of general use to all sorts of Christians, at all times, in their several places, Callings, conditions and relations, and therefore I hope you will give



the

the more diligent heed to them. Such whoſe Callings and Buſineſſes will ſcarce afford them leiſure on the week-daies to look into ſuch Treatiſes as this, I do earneſtly intreat them, that at leaſt on the Lords-daies, after the performance of the publick duties of Piety in the Congregation, and of private in their Families, they would ſpend ſome time in reading a part of this book with their Family. And the Lord make it abundantly uſeful and profitable unto you. Yea *the God of peace that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, through the blood of the everlaſting Covenant, make you perfect in every good work, to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever, Amen.* Heb. 13.20,21.

Sepulchres,
London.
Decemb. 20. 1660.

*Your Affectionate, though moſt unworthy Miniſter,*
THO. GOUGE.

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# Christian Directions, shewing how to walk with God all the day long.

## CHAP. I.

### *How to begin the day with God.*

I. AT thy first awaking in the morning, consecrate unto God the freshest of thy thoughts, by lifting up thine heart to him in praises and thanksgivings for that comfortable rest and refreshment hee hath vouchsafed unto thee the night past. For had not the Lord been the more gracious unto thee, thou mightest have slept the sleep of death, yea, thou mightest have awaked with hell flames about thine ears: what cause therefore hast thou to blesse God, as for the mercies of the night, so for the renewing of his mercies with the day? And then heartily beg of God his direction, assistance, and blessing upon thy lawfull pains and endeavours that day.

II. Having thus consecrated thy first awaking unto God, by blessing him for the mercies of the night, and for adding another day to thy life, then steep thy thoughts in a serious meditation of God, and of some or other of his glorious Attributes, as

1 *Of the infinite Purity of God, who is of purer eyes than to behold iniquity, i.e.* with the least approbation; but hates all sin with a perfect hatred, as being contrary to his nature. A serious consideration whereof would, through Gods blessing, prove very effectual for the suppressing of those impure thoughts which are apt to arise from thy corrupt heart. Hab. 1. 13.

2 *Of the almighty Power of God*, whereby he is able to strengthen thee in all thy weaknesses, to support thee under all thy trials and temptations, to supply all thy wants, to deliver thee out of all thy dangers, to carry thee through all thy undertakings. In which respect the Apostle calleth Gods Power, *a mighty Power*, and *an exceeding greatnesse of Power, Ephes.* 1. 19. A serious consideration whereof, cannot but stir thee up, as to flie unto God by Prayer in

all thy wants, straights and dangers, ſo to caſt thy ſelf upon him and his mighty Power, to reſt and rely upon him for ſeaſonable help, ſuccour, and deliverance, who never faileth thoſe who put their truſt in him.

3 *Of the Omnipreſence of God,* of his continual preſence about thee, and with thee, whereſoever thou art, and whatſoever thou doeſt. For hee is *about thy bed and thy path*, and taketh notice of all thy actions, and when no man ſeeth thee, yet hee ſeeth thee before whoſe Tribunal thou muſt one day ſtand to give an account of all thy actions. Surely it would be a ſpecial preſervative againſt ſin, and a ſingular means to make thee watchful over all thy waies and actions, if thou didſt ſeriouſly conſider Gods All-ſeeing preſence about thee.

Pſal. 139. 3.

4 *Of the Omniſciency of God,* his knowing of all things, even the ſecret thoughts of thine heart, and the inward intentions of thy mind, before whom *all things are naked and unbowelled*, as the Apoſtle ſpeaketh. Not an ambitious, worldly, luſtful thought in thine heart, but God is privy to it. And as the wiſe man ſpeaketh, *Hee will bring every ſecret thing into judgement.*

γυμνὰ καὶ τετραχηλισμένα. Heb. 4. 13. Eccleſ. 12. 14.

This, if it were ſeriouſly conſidered, how would it make thee watchful over thy very heart? and careful to ſuppreſs all wicked, luſtful thoughts at their firſt riſing? and to keep thee upright and ſincere in what thou doeſt, eſpecially in the duties of Gods worſhip and ſervice, as knowing there is no diſſembling before God.

III. Call to minde what ſin it is whereunto thou findeſt thy ſelf moſt propenſe, and with which thou art oftenеſt and eaſilieſt overcome, as having leaſt power to reſiſt it; And every morning furniſh thy ſelf with the ſtrongeſt Arguments thou canſt againſt it, and then bring up thine heart to a firm reſolution, as againſt that ſin, ſo againſt the occaſions and allurements thereunto. For it is not poſſible for thee to forbear any ſin, to which thou haſt a naturall propenſity, unleſs thou ſhun all the occaſions and allurements thereunto.

IV. Every morning exerciſe thy Faith in Jeſus Chriſt, and thereby draw forth of his fulneſs grace ſufficient for the day, and the duties thereof. To this end

1. Meditate of that fulneſs which is in Jeſus Chriſt, for the thorow ſupply of all thy wants, needs, and neceſſities, as the Apoſtle expreſſeth in *Col.* 1. 19. *It pleaſed the Father, that in Chriſt ſhould*

*ſhould all fulneſs dwell*; Fulneſs of power, to ſtrengthen us in all our weakneſſes; fulneſs of wiſdome, to direct us in all our doubts; yea, fulneſs of ſpirit, for the ſupply of his members with all needful, neceſſary graces.

2 Beleeve that Chriſt is thus filled for the good of his Church and Members, that hee may communicate unto them of his fulneſs grace ſufficient for the diſcharge of the duties both of their general and particular callings. For in Chriſt there is not onely a *fulneſs of abundance*, in regard whereof hee is ſufficiently full in himſelf, but alſo a *fulneſs of redundance*, an overflowing fulneſs for the ſupply of all his members. In which reſpect wee are ſaid *John* 1. 16. *Of his fulneſs to receive grace for grace*, or, grace upon grace, one grace of the Spirit heaped upon another.

*Plenitudo abundantiæ, & plenitudo redundantiæ.*
χάριν ἀντὶ χάριτος, *i. e. Gratiam gratiæ additam, vel gratiam gratiæ cumulatam.*

3 Caſt thy ſelf upon Chriſt and his fulneſs, reſting and relying thereupon for ſupply of all thy wants, for ſtrength to carry thee thorow all the duties both of thy general and particular calling; For by reſting and relying upon the fulneſs that is in Jeſus Chriſt, thou wilt draw forth thereof for thy comfort and ſupport, and ſo make it thine own.

V. As thou art riſing out of thy bed, take all occaſions of holy and heavenly meditations.

To give you ſome hints.

1 When thou ſeeſt the nakedneſs of thy body, let that minde thee of thy ſin, which cauſed thee firſt to be aſhamed of it; For our firſt Parents before they had ſinned, were not aſhamed of their nakedneſs, as you have it, *Gen.* 2. 25. *They were both naked, the man and his wife, and were not aſhamed*, not becauſe they did not know themſelves to bee naked, but becauſe there was in their nakedneſs nothing to be aſhamed of, their bodies being more comely than any apparel could make them; But after our firſt Parents had ſinned, then were they aſhamed of their nakedneſs.

*Non quod iis ſua nuditas eſſet incognita, ſed turpis nuditas nondum erat. Auguſt. de Civit. Dei. l. 14. cap. 17.*

And how ſhould the conſideration thereof ſtir thee up earneſtly to long after the Robe of Chriſts Righteouſneſs, to be cloathed therewith, which will make thee lovely and amiable in the ſight of God?

2 Let thy riſing out of thy bed, minde thee, as of a reſurrection from the death of ſin, unto the life of grace here: ſo likewiſe of the reſurrection of thy body out of the grave unto eternal life at the

laſt day, when thou and every one of us muſt appear before the great Judge, to give an account of whatſoever wee have done here.

3 Let the light of the day minde thee of Jeſus Chriſt, who is often in Scripture termed *Light*, yea the *True Light*.

4 When thou art putting on thine Apparel, let out thine heart in a ſerious Meditation of the *Robe of Chriſts Righteouſneſs*, which alone can make thee amiable in the ſight of God; And by Faith apply Chriſt and his Righteouſneſs unto thy ſelf, reſting, and relying thereupon for the pardon and forgiveneſs of thy ſins here, and for eternal ſalvation hereafter.

Having thus ſhewed thee how to begin the day with God, I ſhall adde a few *Motives* to quicken thee up to a conſcionable uſe of theſe fore-mentioned directions.

1 This will be a ſpecial means to keep out worldly, wanton, and impure thoughts out of thine heart, ſo that either they will not dare to come in, or ſhall the eaſier be kept out.

2 Hereby thine heart will be exceedingly fenced and guarded againſt all the ſuggeſtions of Sathan: for the heart being firſt poſſeſſed with the thoughts of God, it will keep out the ſuggeſtions of Sathan, who otherwiſe will not bee wanting to caſt his helliſh fire-brands into thy ſoul.

3 Good and holy thoughts firſt let into the heart of a Chriſtian in the morning, will keep it in the better tune all the day after; ſo that the heart ſeaſoned with heavenly meditations, or ſpiritual matter in the morning, will be the more ſavoury and ſpiritual all the day after. For the heart retains all the day a tincture of its firſt thoughts in the morning. As a veſſel retains the ſavour of the liquor firſt put into it.

*Quo ſemel eſt imbuta recens ſervabit odorem Teſta diu.*

Obj. *Happily ſome will object, that to put in practice theſe rules and directions will take up too much time, even more than their Callings and imployments will afford.*

*Anſ.* 1. True it is, ſome mens Callings and Imployments doe not afford them ſo much time, as others doe, yet there is none but may find ſome time for ſpiritual and heavenly meditations, if it be but in their riſing out of their beds, and putting on their cloaths.

2 If thou haſt not time to put in practice all theſe directions, at leaſt thou maiſt goe over ſome or other of them; yea I ſhall give thee this as my ſpecial advice, If thou art ſtraightned in time, rather

rather to fix upon one or two at one time, then in an overly and perfunctory manner to ramble over them all every morning.

Thus much of morning Meditation.

## CHAP. II.

### *Of secret Prayer in the morning.*

SO soon as thou art up, goe into thy Closet, or into some private place, and there offer up unto God a Morning Sacrifice of prayer and thanksgiving, let any thing be omitted rather than that; if thy business be urgent and great, rise the sooner, dare not to attempt any thing, till thou hast commended thy self, and thine affairs unto God by prayer; if thou take any little liberty to omit this duty, the Devil will so work upon thee, that by little and little thou wilt wax weary of it, if Gods grace bee not the more powerful in thee. And truly the morning is the fittest time for this duty of secret prayer, men being then freshest and freest from worldly businesses and distractions. Wee have a saying amongst us, that *the morning is a friend to the Muses*, as being the best time for study. I am sure it is as true, that *the morning is a friend to the Graces*, as being the best time for any holy service. *Aurora Musis amica.*

For reason and experience doe teach us, that in the morning our memories and senses are the quickest, and all the faculties of our souls at their best, having recovered fresh strength through the sweet sleep, and comfortable rest we had the night past; and in the morning the sooner the better, for if thou shalt enter upon any worldly business, or discourse, before thou hast offered up thy morning Sacrifice, thou shalt find it much harder to keep the world out of thine head, and thine heart close unto the duty. But if some extraordinary business have occasioned thee to delay it, doe not thereupon wholly omit it, but be careful to take the first opportunity of retiring into thy Closet, there to offer up thy morning sacrifice unto God.

This duty of secret Prayer is expresly *commanded*, and the practice of it, especially in the morning, wee find also very much *commended* to us in the Word of God.

First, The duty it self is expresly commanded by our Lord and Saviour, *When thou prayest, enter into thy Closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.* Here you see is a po- Matth. 6. 6

sitive command for the practice of secret Prayer, *Enter into thy Closet*, or into some private place, and having shut the door, pray.

Secondly, The morning is commended to us for the choyseſt time of practiſing this duty,

1 By the example of Chriſt, 2 By the practice of the faithful.

1 By the example of Chriſt himſelf, of whom it is recorded by Saint *Mark*, that *he roſe early in the morning a great while before day, and went out into a ſolitary place, and there prayed.* His riſing betimes ſhewed his earneſt deſire, and diligent care in the performance of this duty, for when wee have a good mind to do a thing, wee uſe to riſe betimes and go about it.

Mark 1. 35.

2 For the practice of the Saints of God herein, the Scripture is very plentiful. It is recorded of *Job*, *That hee roſe early in the morning, and offered burnt offerings before the Lord.* Hee did not onely riſe in the morning, but early in the morning, giving unto God the firſt fruits of the day. And *Davids* morning devotions are often expreſſed in the book of Pſalms; As, *My voice ſhalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up.* And again, *O God thou art my God, early will I ſeek thee.* And it is recorded of *Daniel*, That *three times a day hee kneeled upon his knees, and prayed, and gave thanks, viz.* in the morning, before hee entred upon any buſineſs; at noon, before hee went to his dinner; and in the evening, before hee went to bed. And that this was his uſual practice appears from the following expreſſion, *viz. As hee did aforetime, i.e.* hee prayed three times a day, as hee was formerly accuſtomed to do.

Job 1. 5.

Pſal. 5. 3.

Pſal. 63. 1.

Dan. 6. 10.

For the more profitable preſſing of this duty of ſecret prayer,

1 I ſhall give you ſome motives to quicken you up to a conſcionable performance thereof.

2 Anſwer ſome Objections.

3 Give you ſome Directions for the right manner of performing it.

The Motives may bee drawn to Three Heads.

1 The *Excellency.* 2 The *Neceſſity.* 3 The *Utility* thereof.

I. The Excellency of ſecret prayer appears in two particulars.

*Qui vult cum Deo ſemper eſſe, frequenter debet orare. Aug. de Temp. Serm.* 112.

1 In that it increaſeth our Communion and Fellowſhip with God, bringing us into a familiar acquaintance with him. As the converſes of a Chriſtian ſoul with God in ſecret prayer are ſweet; ſo oh how ſweet are the diſcoveries that the Lord often makes of him-

himself to the soul of a Christian in his secret prayers? When *Daniel* was praying alone in secret, it was said unto him, *Thou art greatly beloved*. Dan. 9. 20, 23.

2 The Excellency of secret prayer appears, in that it procures a comfort and sweetness upon those mercies which it obtaineth: For this is an experimental Truth, *That those mercies which are given in as answers and returns to our prayers, are the sweetest and most comfortable.* And certainly this is one reason, why many finde so little comfort in their yoak-fellows, in their children, in their estate, and the like, they did not seek them of God by secret prayer, and so did not receive them as answers to their prayers, but only from an hand of common providence, without any seeking of theirs.

II. The *Necessity* of secret prayer, especially in the morning, appeareth.

1 In that without it wee cannot with any confidence expect Gods blessing upon our pains and indeavours; For, as the Psalmist speaketh, *Except the Lord build the house, they labour in vain that build it. So except the Lord bless our pains and indeavours, it is in vain to rise up early, to sit up late, and to eat the bread of sorrow*; and prayer is the means God hath sanctified for the obtaining his blessing. Psal. 127. 1, 2.

2 In regard of manifold casualties whereunto we are subject; for death lieth every where in wait for us, so that wee go every moment in danger of our lives: If wee walk in the streets, so many tiles on the house top, so many deaths hang over our heads: if wee walk in the fields, so many beasts as wee meet withall, so many enemies to indanger our lives. Yea, how many have risen well in the morning, who have been found dead before the evening? And what hath befallen one may befall another. And how sad a thing will it be to be Arrested by Death, and called to the Bar of Gods Judgement, to plead Guilty or not Guilty, before we have presented our selves at the Throne of Grace, to Sue forth our pardon. *Quem dies vidit veniens superbum, hunc dies vidit fugiens, jacentem. Senec.*

III. A third Motive may bee taken from the *utility* of this duty; and indeed manifold are the benefits which usually follow and accompany the same. As,

1 It is the proper means appointed by God himself, for the obtaining of all sorts of good things at his hands; and therefore where this duty is enjoyned, we very often finde it attended with very

very excellent Promises annexed, to encourage us with faith and
Matth. 7. 7 confidence to call upon him; as, *Ask, and it shall be given you; seek, and yee shall finde; knock, and it shall be opened unto you.* &c.

2 By accustoming our selves to pray in our Closets, or private Chambers, we shall be the better fitted to pray in the presence of others. And such as are Parents, and Masters of Families will bee thereby enabled to pray with their Families; for certainly one special reason why many Parents and Masters of Families doe neglect that necessary duty of praying with their Families, is, their not accustoming themselves to pray in secret morning and
1 Sam. 17. 39 evening. What *David* said of *Saul*'s armour, *I cannot goe therein, for I never proved it.* The like may some say of Prayer, *I cannot goe thereto, for I never us'ed it.* The accustoming our selves to pray alone in secret, will fit us to pray in the presence of others.

Having given you some *Motives* to quicken you up to a conscionable performance of Secret Prayer, and that especially in the morning.

I shall answer an objection or two.

Obj. 1. *Some are apt to object their little leasure, and great imployment, to excuse themselves from offering up their morning Sacrifice unto God?*

*Answ.* 1. The greater your imployments are, the more need you have to offer up your morning Sacrifice unto God, thereby to seek his assistance, and blessing upon your pains and endeavours, it being the Ordinance he hath sanctified for that very end.

2 Time spent in prayer will bee no hinderance, but rather a furtherance of our worldly businesses and imployments; this will oyl the wheels for any work making it more easie; yea and sanctifie all the things we take in hand, making them successful unto us; for those works which are sanctified by Prayer doe usually speed best.

Obj. 2. *Some object their great inability to pray, they know not how to pray, not having the spirit of prayer?*

*Ans.* 1. Let such bewayl this their sad condition, and mourn under the sense of it, remembring what our Saviour saith, *Blessed are*
Matth. 5. 4 *they that mourn, for they shall be comforted.*

2 Goe unto Christ, and say unto him as the Disciples did,
Luke 11. 1 *Lord teach me to pray*; with an acknowledgement of thine own
Rom. 8. 26 inability, beg the assistance of Gods Spirit, and say, *Lord, thou hast*

*pro-*

*promised thy Spirit to help the infirmities of thy Servants, O make good this thy gracious promise to me thy poor, weak and unworthy Servant, let me feel and finde the assistance of thy Spirit strengthening my weakness, and enabling me to pour out my soul before thee in some acceptable manner.*

3 Call to mind thy sins, with the aggravations of them, and withall consider thy Spiritual wants, and then put thy self upon the duty of Prayer; confess thy sins unto God, with all the aggravations thereof, as well as thou canst, begge the pardon of them, and be earnest with God for such Graces as thou standest in most need of. By using and exercising that small ability to pray that thou hast, thou shalt increase it, and grow more able to doe it with comfort, according to that gracious promise, *The tongue of the stammerer shall be ready to speak plainly*; i. e. they who at first could but stammer out their meaning unto God in prayer, within a while shall be able to speak clearly and plainly. Isa. 32. 4

4 Know this, that a man may not only have in him the spirit of Prayer, though he feel it not, but he may also have the use of it, and pray most effectually, and acceptably, even when he cannot express himself in any apt words; for the work of the Spirit in Prayer consisteth not so much in the expression of the tongue, as in the affection of the heart, wherein the very life and soul of prayer doth consist. And therefore many are mistaken in judging of their ability to pray, and weakness of their prayers, by the weakness of their expressions; for the strength and spirit of prayer consists more in earnestness of affection, than in ability of expression. So much the Apostle intimates, *Rom.* 8. 26. where he tells us, *that the Spirit of God helpeth our infirmities, with groans and sighs, rather than expressions.* If therefore in thy private Chamber, or Closet, thou canst sigh and groan under the sense of thy Sin, and Spiritual wants, though thou canst not express thy self in a continued form of speech, yet this is a praying in the spirit, and the Lord will as speedily hear and answer those sighes, and groans, as the most eloquent prayers that can be made unto him. For as tender Mothers are more affected with the sighes and groans of their Children, than with their words; in like manner the Lord is more affected with the sighes and groans of his Children, than with their words, and hearkens sooner to their sighes than to their words.

Having answered the fore-mentioned Objections, I shall now give you some directions for the right manner of performing this

duty of Prayer, ſo as it may be acceptable and pleaſing unto God.

To this end,

1 Some things are required before Prayer.

2 Some things in Prayer.

3 Some things after Prayer.

1 Before Prayer there is required *preparation*; ſo much the Wiſe man intimateth, when he ſaith, *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God, for he is in heaven, and thou upon earth.* And our bleſſed Saviour in his Platform of Prayer, by his Preface before the Petitions, teacheth us to prepare our ſelves to Prayer.

Eccleſ. 5. 2

Matth. 6. 9

This preparation to Prayer conſiſteth in two things.

1 In a ſerious Meditation of the infinite Majeſty and glory of God on the one part, and of thine own Vileneſs and unworthineſs on the other.

2 In a ſequeſtration of thy thoughts from earthly affairs, and worldly buſineſſes.

For thy better help thereunto obſerve theſe rules.

1 When thou art going to prayer, renew thy reſolution againſt wandring thoughts, ſaying with thy ſelf, *I have loſt many a prayer through the diſtractions of my thoughts, and wandrings of my mind after worldly matters therein, and I am in danger to loſe this prayer alſo, if I be not the more watchful over my ſelf: therefore I doe now reſolve, with the aſſiſtance of Gods grace, to be more watchful over my thoughts, to keep my heart cloſe unto the duty I am going about, and not to ſuffer my mind to wander after other matters, as formerly it hath done*; if thou wouldſt make trial hereof, thou wouldſt find there is great power in ſuch a reſolution, when it is freſh upon thy heart, and ſpirit.

2 Beg of God, that he would by the aſſiſtance of his holy Spirit reſtrain all vain and wandring imaginations, that he would whip out of thy Soul thoſe theeviſh thoughts which are like the Buyers and Sellers, and Money-changers in the Temple; and to that end to ſtrike thy heart with a reverent fear and awe of his Majeſty, that ſo thou mayeſt with greater diligence watch over thy thoughts, and take good heed to thine heart, whenſoever thou preſenteſt thy ſelf before him.

4 Vſe thy voyce in prayer ſo often as conveniently thou maiſt, provided it be not for oſtentation to bee heard of others, which thou wilt finde very effectual, as for *the intention of thine affections*, by

by raising them to an higher pitch; so *for the attention of thy mind*, in keeping it from wandring and roving after worldly thoughts and imaginations.

5 But if notwithstanding thou findest, that in praying thy mind and heart hath been sometimes taken up, and possessed with worldly thoughts and distractions, it will be a good course, in thy private prayers, to repeat that again which so coldly and carelessly passed from thee, labouring in thy repetition to repel all wandring thoughts, and to pour forth those petitions again after a more hearty manner.

1 For by this means thy prayers at length will be performed with greater *attention of mind*, and *intention of spirit*, and so prove more effectual for the obtaining thy desires.

2 By imposing this task upon thy self, thou wilt become more wary and watchful over thy thoughts, lest otherwise thou be enforced to continue long at that exercise, unto which, through the depravation of thy nature, thou art so backward and averse.

II. As preparation is necessary before Prayer, so in prayer divers things are required; as,

1 *Faith*; Prayer must be made in faith; this our Saviour plainly expresseth, where he saith, *Whatsoever things yee desire, when yee pray, beleeve that yee receive them, and yee shall have them.* Here are expressed two requisites in prayer: Mark 11. 24.

1 An earnest desire of the good things we ask, implyed in these words, *Whatsoever ye desire, when ye pray*,

2 Faith, whereby we beleeve, that as God is able, so willing to grant whatsoever we pray for, so farre forth as in his wisdome he seeth it to be good for us.

2 *Fervency*, that thou pour out thine heart and soul unto God with great ardency and earnestness of affection, which the Apostle *Paul* intimateth, when he saith, *Be fervent in spirit.* For as such prayers only are pleasing and acceptable unto God, so the promise of being heard is restrained only to such, according to that of the Psalmist, *The Lord is nigh unto all them that call upon him, yea all such as call upon him faithfully*; which word implieth both faith and fervency, which usually goe together; for where there is faith for obtaining, there will be fervency in asking. Rom. 12. 11. Psal. 145. 18.

And the Apostle *James* telleth us, that *the effectual fervent prayer of a righteous man availeth much*; so that it is the fervent prayer only that is effectual. And without doubt this is one spe- Jam. 5. 16.

*Oratio tepida frigescit priusquam cœlos ascendit.*

cial reason, why our prayers are so seldom answered, namely, because they are performed with such deadness of heart, and dulness of spirit, for the luke-warm prayer is cooled and frozen before it can ascend up to heaven. As therefore thou desirest to have thy prayers effectual, let them be fervent, and so thou shalt not need to doubt of a gracious and happy issue. I grant, thou canst not always have a like fervency, yet thou must always strive against deadness of heart, and dulness of spirit; for God regards the manner of our actions as much as the matter, how we pray, as well as what we pray for. It is recorded of *Bradford*, that hee would never leave a duty, till hee found his heart affected, and his affections quickened in the duty; hee would not leave off reading the Scriptures, till hee found his heart affected with somewhat that hee read: In confessing of his sins, hee would not give over, till hee found his heart affected with a sense of his sins, and in some measure broken for the same: In petitioning for grace, hee would not give over, till hee found his heart quickened in desire: In thanksgiving, hee would not give over, till hee found his heart enlarged with a sense of the mercies hee enjoyed, and quickened in the return of praise. An Example worthy our Christian imitation. But oh how contrary is our practice, whose only care is to post over a duty; if wee have said our prayers, though our hearts have been dead and cold, no whit quickened, nor affected in the duty, yet can wee go away satisfied, thinking wee have done our duty, and God good service; But alas! what is this but to offer unto God the carkass of our duties, without the life and spirit of duties? which cannot but bee abominable unto him. For as the body without a soul is but a loathsome carkass in the sight of man: so the body of good duties without the life and soul of them, is but a loathsome carkass in the sight of God; and therefore let our care bee to offer up all our spiritual Sacrifices with some spiritual life and fervency, that so they may bee living and not dead services.

III. The Duties required after Prayer are these.

Psal. 5. 3. Hab. 2. 1.

1 Diligently to look after thy prayers, observing what answer and return the Lord giveth thereunto. Thus did *David* and *Habakkuk*; For hereby thou shalt bee the better fitted for thankfulness, being furnished with more abundant matter of praise: And also bee the more provoked and stirred up thereunto.

2 Earnestly to indeavour in the use of all good means for obtaining

taining of what thou haſt prayed for. As for inſtance, After thou haſt prayed againſt any ſin, thou muſt carefully ſhun and avoid all occaſions that may draw thee thereunto. After thou haſt craved ſanctification, thou muſt bee careful in the uſe of all good means tending thereunto, exerciſing thy ſelf in the duties of holineſs and righteouſneſs.

3 Look back and conſider the manifold weakneſſes, infirmities, and imperfections which have paſſed from thee in thy praying, how dead and dull thine heart was, and how diſtracted thy thoughts were therein, and let the apprehenſion thereof prevail with thee, as to diſclaim all thine own righteouſneſs as filthy raggs, ſo to drive thee unto Chriſt, to roul thy ſelf upon him, reſting upon his perfect Righteouſneſs alone for life and for ſalvation. As this is one chief end why God ſuffers corruption to remain in his children, even after their Regeneration, and to have an influence into all their holy ſervices; So it is the uſe which wee ſhould make thereof: And therefore ſo often as thou findeſt thine heart dead and dull, and thy mind diſtracted with worldly thoughts in prayer, ſay with thy ſelf, *Lord, what need have I of a Saviour? I ſee thou mayeſt condemn mee for my moſt holy ſervices, and therefore I go wholly out of my ſelf unto Jeſus Chriſt, reſting upon his perfect Righteouſneſs, and all-ſufficient Merits, for life and for ſalvation.*

## CHAP. III.

### *Of Ejaculatory Prayers.*

BEſides thy ſolemn Morning Prayer, it will bee good to ſend up Ejaculatory Prayers, and Praiſes unto God, and that frequently upon all occaſions.

By Ejaculatory Prayers and Praiſes, I mean, The ſudden lifting up of the heart unto God upon ſome preſent occaſion, either in way of Petition, or Thankſgiving.

Which kinde of Prayers wee finde commanded under thoſe general Precepts of *praying alwaies*, and *praying without ceaſing*; The meaning whereof is not that thou ſhouldeſt wholly and only attend on prayer, ſo as to neglect the word, and other duties of piety, or the ordinary works of thy calling: But that beſides thine ordinary and ſet times of prayer, thou ſhouldeſt alwaies have a praying frame of ſpirit, bee ready upon all occaſions to liſt up

Luk. 18. 1.
1 Theſ. 5. 17.

thine heart unto God in some short Ejaculations. And therefore it is observable, that in *Ephes.* 6. 18. where the Apostle giveth the same direction, namely, *To pray alwaies*; In the Original it is not *in every particular time, but in every fit season, i. e.* when any just occasion or opportunity is offered. If any shall ask concerning Ejaculatory Prayer (as *Peter* in another case did) *How oft shall I pray in a day? seven times?* I answer (as Christ did to *Peter*) *I say not to thee unto seven times, but unto seventy times seven times*, even every moment, as the least occasion is offered, and so often as the Spirit of God moveth.

*Non ἐν παντὶ χρόνῳ, sed ἐν παντὶ καιρῷ.*

For the more profitable pressing of this kinde of prayer, I shall

1 Give thee some Motives to quicken thee up to a frequent performance thereof.

2 Add some Cautions.

The Motives may bee drawn to three heads.

1 The Excellency. 2 The Necessity. 3 The Utility of this kinde of Prayer.

I. The *Excellency* of Ejaculatory Prayer appeareth, In that at all times, and in all places, even in our converses with men, wee may thereby converse with God, and injoy an holy familiarity with him, and yet others in our company take no notice thereof. Thus *Nehemiah* in the midst of his discoursing with the King, *prayed unto the God of Heaven*, by lifting up his heart to God in some Ejaculatory Prayer. And thus whilst thou art talking and discoursing with men about worldly affairs, or otherwise, thou mayest by the spiritual breathings of thine heart discourse with God, and injoy sweet and comfortable communion with him. And when thou art about the work of thy Calling, thou mayest without any hinderance thereof, lift up thine heart to God in some short Ejaculatory Prayer, for his assistance and blessing, which, though they are but as *Parentheses* in our worldly imployments, yet will prove very advantagious to us therein.

Nehem. 2. 4.

II. Another Motive may bee taken from the *Necessity* of these Ejaculatory Prayers, and that

1 In regard of the sudden dangers and plunges whereunto the people of God are many times brought, which will not afford time for continued prayer.

2 In regard of the manifold slips and infirmities of the people of God, which put them upon praying for the pardon and forgive-

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neſs of them. The beſt of Gods Children, by reaſon of that body of ſin and corruption which they carry about them, do many times break forth to the committing of actual ſins, for which their conſcience ſmiting them, they preſently lift up their hearts to God in ſome ſhort ejaculation for the pardon and forgiveneſs thereof. So ſoon as *David* came to a ſight and ſenſe of his ſin in numbring the people, hee preſently breaks forth into this Ejaculatory prayer, *I have ſinned greatly in that I have done, and now I beſeech thee, O Lord, take away the iniquity of thy ſervant, for I have done very fooliſhly.* 2 Sam. 24. 10.

3 In regard of the frequent working and ſtirring of corruption in the hearts of Gods Children. Many wanton, luſtful thoughts, many Atheiſtical and blaſphemous thoughts are apt to ariſe in their hearts, which call for their ſudden Ejaculatory Prayers to God for power and ſtrength for the ſuppreſſing and keeping down all ſuch wicked thoughts. And indeed they are found very effectual for the quenching of luſtful thoughts, and for the driving away of Atheiſtical and blaſphemous thoughts out of the heart.

4 In regard of the manifold mercies, bleſſings, and deliverances, which unexpectedly thou receiveſt from God, there is frequent occaſion of Ejaculatory Prayers and thankſgivings unto him; as alſo for thoſe comfortable thoughts which many times come into thine heart; and alſo for many remarkable paſſages of Gods Providence towards thee, in ordering things moſt fitly and ſeaſonably for thy good, even beyond thine expectation, much more beyond thy deſert; and alſo for Gods ſpecial bleſſing upon thee, in thine ordinary buſineſſes and imployments, there is frequent occaſion of Ejaculatory Prayers and thankſgivings unto God.

III. A third Motive may bee taken from the *Utility* of thoſe Ejaculatory Prayers, which appeareth

1 From Gods gracious acceptation and remuneration of the ſame, whereof the Scripture giveth abundant inſtances and examples; As of *Davids* Ejaculatory Prayer againſt *Achitophel*, that God would turn his counſel into fooliſhneſs, was graciouſly accepted and granted *in defeating the ſame*. The like wee read of *Nehemiah*'s Ejaculatory Prayer unto God, to incline the heart of the King to grant his requeſt, which was graciouſly heard and anſwered. So alſo the poor penitent Theef's Ejaculatory Prayer unto Chriſt, *Lord remember mee when thou comeſt into thy Kingdome,* 1 Sam. 17. 14. Nehem. 2. 4, 6.

*dome*, was graciously accepted and answered by Christ, *This day thou shalt bee with mee in Paradise.* Hee did but desire Christ to remember him when hee came into his Kingdome, and Christ tells him, hee should forthwith go with him into his Kingdome, granting to him more than hee did desire. Holy Ejaculations are the Spiritual breathings of a gracious heart, which as they are very pleasing unto God, so exceedingly advantagious unto Christians; for though they are very short and sudden, yet seldome do they return empty.

2 These Ejaculatory Prayers are a special means for the improving of every opportunity and occurrence of Providence to thy spiritual advantage; for if when thou observest any Providence of God working to thy good (as a wise Christian cannot but observe many) thou dost then lift up thine heart in some Ejaculatory admiration and thanksgiving unto God for the same, thou wouldest much more improve them to a spiritual advantage, than now thou dost through a careless neglect thereof.

Herein bee careful to observe these two Cautions.

1 Content not thy self with these Ejaculatory Prayers and Praises, as if they were sufficient at thy lying down, and rising up, and that thou needest not to trouble thy self with any longer prayers. Oh let not thy Ejaculatory Prayers justle out either thy closet or family prayers; but as God in his Word requireth the one as well as the other, do thou make conscience of every one of them in their time and place.

2 Beware of formal and prophane Ejaculations, which come from the lip, but not from the heart; as *Good Lord*, and *Good God*, or, *The Lord bless mee*, and *Lord have mercy upon mee*, with such like, which can bee no better than a taking of the name of God in vain, in that they are uttered customarily in a way of form, meerly from the teeth outward, for which, without true and unfeigned repentance, God will not hold thee guiltless.

## CHAP. IV.

### *Of Reading the Scriptures in private.*

ANother duty to be performed alone, is *Reading of the Scriptures.* And indeed the Word and Prayer should go hand in hand together, as the Christians daily exercise, *For every thing is sanctified by the Word of God and Prayer.*

1 Tim. 4. 5.

Appoint

Appoint therefore some set time in every day for the reading of the Word; The morning is the freest, when our spirits and wits are freshest. By reading three chapters a day, the whole Bible may bee read over in a year. But I would not so strictly tye any to this, as still to go on in reading some part of the Scriptures every day. And if extraordinary occasion hinder thine ordinary task, double it another time; For by the holy Scriptures onely wee may attain to the knowledge of the whole will of God.

*Per Scripturas solas potes plenam Dei intelligere voluntatem. Hier. ad Demet.*

This duty therefore Christ presseth upon all, and that with all care and diligence, where hee commandeth us to *search the Scriptures.* The word in the original, translated *Search*, signifieth, with great diligence and industry to exercise our selves in the Scriptures, and to search after the true meaning thereof, even as worldly men do search in Mines for silver and gold, which wee should the rather do, because every sentence, syllable, letter, and tittle in the holy Scriptures is of weight.

ἐραυνᾶτε τὰς γραφάς. John 5. 39.

*Singuli sermones, syllabæ, apices, puncta in divinis Scripturis plena sunt sensibus. Hier. in Ephes. 3.*

And as this duty is *commanded* by our Saviour, so wee finde it *commended* to us by the practice of the Saints and people of God. How did *David* exercise himself in the Word? as appears by his own expression, *Thy Testimonies*, saith hee, *are my delight, and my Counsellors.* And the *Bereans* wee read are commended *for searching the Scriptures daily.* And the Apostle *Paul* sets it down by way of commendation of *Timothy, that from a childe hee had known the holy Scriptures, which were able to make him wise unto salvation.* And the *Psalmist* makes it the note of a blessed man, *To delight in the Law of the Lord, and therein to meditate every day.*

Psal. 119. 24.

Act. 17. 11.

2 Tim. 3. 15.

For the more profitable pressing this duty, I shall

1 Give you some Rules and Directions to bee observed,
- 1 Before the reading of the Scriptures.
- 2 In reading of the Scriptures.
- 3 After the reading of them.

2 Give you some Motives to quicken you to a frequent reading of them.

I. The Rules and Directions to be observed before reading are these.

1 Go about it with all holy reverence, as in the sight and presence of God, beleeving it to bee the *Word of God written by holy men, as they were moved and inspired by the Holy Ghost*, as the Apostle *Peter* expresseth it; when therefore thou settest thy self to read the Word, say to thy self. *I will hearken what the Lord will speak unto mee therein.*

1 Per. 1. 21.

2 Quicken and rouze up thy ſelf to all poſſible attention, in reading of the Word. As Children will rouze up themſelves at the reading of their Fathers Will, out of an expectation of ſome Portion or Legacy bequeathed them therein by their Father: So oughteſt thou to rouze up thy ſelf upon the reading of the Word, in regard of the many rich and precious Legacies which our Saviour hath bequeathed unto thee in that laſt Will and Teſtament of his, ſealed with his own blood.

3 Lift up thine heart in prayer unto God, as for the Spirit of Illumination, to open the eyes of thine underſtanding, that thou mayeſt rightly conceive his Word: ſo for wiſdome to apply, memory to retain, faith to beleeve, and grace to practiſe what thou ſhalt read.

II. The Rules and Directions to bee obſerved in reading of the Word, are theſe,

1 Read the holy lives and actions of Gods Children, not onely as *matters of hiſtory*, but *as patterns of imitation*: for, for this end are they recorded unto us, as St. *Paul* teſtifieth, *Whatſoever things were written aforetime, were written for our learning*; Therefore doth St. *Peter* urge this Argument of Examples to the women in his time, exhorting them to ſobriety in apparel, and ſubjection to their husbands; *Becauſe after that manner in the old time the holy women alſo who truſted in God, adorned themſelves, being in ſubjection to their own husbands, even as Sarah obeyed Abraham, &c.* But that you erre not in this particular, know, that in matters extraordinary, temporary, and ſinful, the practice of Gods Saints is not to bee a pattern for us: But in all general holy duties, and in ſuch particular duties as belong to thy place and calling, thou art to ſet them before thine eyes, and to tread in their ſteps; therefore when thou readeſt of *Noahs* Uprightneſs, of *Abrahams* Faith, of *Moſes* Meekneſs, of *Davids* Devotions, of *Jobs* Patience, of *Joſiahs* Zeal, of *Peter* and *Johns* boldneſs in Chriſts cauſe, of *Pauls* Labours, of other virtues of the Antient Saints; labour to adorn thy profeſſion with thoſe graces and ornaments, and to bee inwardly and outwardly indued with like virtues.

Rom. 15. 4.

1 Pet. 3. 5, 6.

2 In reading the Promiſes and Threatnings, the Exhortations and Admonitions, and other parts of the Scripture, ſo apply them to thy ſelf, as if God by name had delivered the ſame unto thee; whereby the Word will become very profitable unto thee: For thus will promiſes to others incourage thee, threatnings againſt others

others reſtrain thee from ſin, exhortations to others ſtir thee up to thy duty, and admonitions to others make thee wary; yea thus, whatſoever things were written aforetime, will prove good inſtructions unto thee.

III. Rules to bee obſerved after the reading of the Word.

1 Seriouſly meditate of what thou haſt read, that ſo thou mayeſt the better remember and underſtand the ſame; for Meditation is an eſpecial means to help, as our memories, ſo our underſtanding. *I have more underſtanding than my Teachers*, ſaith *David*; Mark his Reaſon, *Becauſe thy Teſtimonies are my Meditation.* And as one ſaith, All progreſs in godlineſs proceedeth from Reading and Meditation. And contrariwiſe, how is it poſſible the Word thou readeſt ſhould do thee good, when thou never thinkeſt of it after thou haſt read it?

*Sint divinæ Scripturæ ſemper in manibus, & jugiter mente volvantur. Hier. ad Celant.*

Pſal. 119. 99. *Omnis profectus ex lectione & meditatione procedit. Iſidor. de ſummo bono.*

2 Labour to work ſomething of that thou haſt read upon thine heart, and give not over till thou findeſt the affections of thy ſoul warmed thereby. I have heard of a godly man, who in reading the Scriptures, did not tye himſelf to any number of Chapters, but would read till hee found his heart affected with ſomewhat that hee met withall. And it will bee thy wiſdome to meditate of what thou haſt read, till thou finde thine heart in ſome meaſure affected and warmed thereby.

To quicken you up to a frequent reading of the Scriptures, conſider theſe two *Motives*.

1 The firſt may be taken from thoſe treaſures that are contained therein, ſuch treaſures as men never heard of. The ſubject matter of the Word, are ſuch myſteries as were hidden in God, and by his Spirit revealed unto men. All the abſtruſe learning, and myſteries of other books and writings, are but ſtraw and ſtubble, yea droſs and dung in compariſon of the precious pearls in this. Such things are revealed in the Scriptures, as the very Angels were deſirous to know, and learn out of them, as the Apoſtle *Peter* expreſſeth it, 1 *Pet.* 1. 12. *Which things the Angels deſire to look into.* If wee reſpect the *Truth of matters wee ſearch into*, the Scripture is *a word of Truth*; If *Antiquity*, none comparable thereunto, for it beginneth with the beginning of the world; If *Hiſtory*, all the books in the world beſides cannot afford ſuch ſtore of ſtrange and admirable hiſtories, as of the *deluge*, *of the deſtruction of Sodom*, *of Gods bringing his people out of Egypt*, *and ſettling them in Canaan.* If *profitable matter*, no writing affords more than the Scriptures,

James 1. 18.

which alone declares what is truly profitable, and most advantagious to our best good, our spiritual welfare: they shew us, as what is the true riches, and true honour; so likewise the means how to attain thereunto. In a word, no knowledge worth the having, but out of the Scriptures it may bee had.

2 Another Motive may bee taken from the many sweet and precious promises which are scattered up and down in the Word. For as there is not a condition into which a Childe of God can fall, but there is a Direction and Rule in the Word, in some measure suitable thereunto: so there is not an affliction into which a childe of God can fall, but there is a promise in the Word in some measure suitable thereunto. God hath opened his heart unto us in his Word, and reached out many sweet and gracious promises for us to lay hold on, and whereon to stay our selves in our several straights and exegencies.

To the burdened wee finde God hath promised ease and rest, as *Mat.* 11. 28. Comfort to those who mourn, *Mat.* 5. 4. Assistance and deliverance to them who are tempted, 1 *Cor.* 10. 13. Yea many, many promises hath God made of preservation and protection from evil; of a comfortable supply of all blessings, both temporal and spiritual, which by Faith wee may and ought to apply unto our selves.

## CHAP. V.
### *Of Christian Watchfulnes.*

DO not think, that having saluted God by prayer, and reading his Word in the morning, thou mayest take thy leave of him all the day after. But second thy prayers and reading with Christian Watchfulnes, which is a duty incumbent upon all, being much pressed upon us in Scripture.

Prov. 4. 23. Mark 13. 33. 37, 38. 2 Tim. 4. 5.

For the profitable handling whereof, I shall shew you

1 The Nature of Christian Watchfulnes.

2 The Necessity.

3 The Extent thereof, or the particulars wherein we are to manifest the same.

I. For the Nature of Christian Watchfulnes; It is an heedful Observation of our selves in all things, and a diligent circumspection over all our waies, courses, and actions, that wee may not displease God in any thing, but rather please him in all things.

II. The

II. The Necessity of which duty appears,

1 From the watchfulness of our common adversary the Devil, for as the Apostle *Peter* speaketh, *Your Adversary the Devil, as a roaring Lion, walketh about, seeking whom hee may devour, therefore bee vigilant.* Every word, as it is of special weight, so it contains a special argument unto Christian Watchfulness. 1 Pet. 5. 8.

ἀντίδικος ὑμῶν.

1 Hee is *your Adversary*, who will do you all the mischief that hee can, therefore bee watchful.

διάβολος.

2 Hee is here set forth by his name, *Devil*, which declares him to bee an accuser, and one that seeketh all the advantages that hee can against you, therefore bee watchful.

ὡς λέων ὠρυόμενος.

3 Hee is here set forth by his *Cruelty*, being termed *a Lion*, yea and *aroaring Lion*, which addeth terrour to his cruelty, therefore you have reason to bee watchful against him.

περιπατεῖ.

4 By his *Sedulity* and pains-taking, *hee walketh about*, hee sits not still, but is restless to do mischief, therefore bee watchful.

ζητῶν.

5 By his *Craftiness*, *seeking*, that is, every where prying for his best advantage, therefore bee the more watchful.

τίνα καταπίῃ.

6 *By his malicious end and intent*, which is the destruction of mens souls, for *hee walketh about seeking whom hee may devour.* Having therefore such an Adversary as the Devil, who is both cruel, crafty, and malicious, it concerneth us to bee watchful over our selves.

*Hostis domesticus.*

2 Besides this forein Adversary, there is *an inward enemy.* Every man carries an enemy in his bosome, which is his corrupt heart, which is no less diligent, and more dangerous, than the Devil; and that appears in two respects especially.

*In bello perpetuo, at non in prælio.*

1 Though there bee a continual enmity between the Devil and us, yet wee are not in continual fight; whereas there is a continual combate and fight between the flesh and us, as the Apostle expresseth it, *For the flesh lusteth against the spirit, and the spirit against the flesh*, so that yee cannot do the things that yee would. Gal. 5. 17.

*Suadere & solicitare potest, cogere omnino non potest. Aug. Enom. 12.*

2 The Devil himself could not much hurt us, without the assistance and concurrence of our corrupt hearts; Hee may perswade and solicite us, but hee cannot compel us thereunto. Did not our own corrupt hearts consent unto sin, the Devil could little prevail with us; whereas our corrupt hearts are able to hurt us without any assistance or concurrence of the Devil. There is Devil enough in the heart of every one of us to delude and destroy

us, without the help of any other Devil. Having therefore ſuch a dangerous Adverſary as the Devil without us, and a more dangerous enemy within us, *viz.* our corrupt heart, good cauſe have wee to put in practice this duty of ſpiritual watchfulneſs.

2 Tim. 4. 5. III. For the Extent of this duty, The Apoſtle ſets it down in general Terms, *Watch thou in all things*, which I ſhall branch into ſeveral particulars.

1 Over thy Thoughts, Words and Actions.

2 Againſt Sin in general, and the ſeveral kinds thereof.

## CHAP. VI.

### *Of Watchfulneſs over our Thoughts.*

Jer. 4. 14. 1 THou muſt be watchful over thy *Thoughts*, that *vain Thoughts may not lodge in thine heart*. There is a Proverb, but a curſed one *viz.* That *Thoughts are free*, as if men might conceive what they pleaſed, whereas in truth thoughts are not free, men may not, neither ought they to ſuffer their minds to bee taken up with vain and wicked thoughts, but to keep a continual watch over their very thoughts.

For the profitable preſſing of this, I ſhall

1 Give you ſome Motives to quicken you up thereunto.

2 Some Directions and helps thereunto.

I. For Motives, firſt conſider, that vain and evil thoughts, though they break not forth into acts, yet are they actual ſins; for thoughts, though they are inward, yet are they the acts of the ſoul, and in that they are evil, they are ſinful.

Beſides, vain and evil thoughts are tranſgreſſions of Gods Law, and in that reſpect ſins; for as the beloved Diſciple *John* teacheth us, *Sin is the tranſgreſſion of the Law*; Now that evil thoughts are tranſgreſſions of Gods Law, is evident, in that they are expreſly forbidden in the Law, *Beware there bee not a wicked thought in thine heart*. Yea as the Law is ſpiritual, ſo it preſcribes ſpiritual obedience, not only binding the outward man to good behaviour, but alſo reaching to the very thoughts and affections. So that though it were poſſible for a man to omit no outward act of duty enjoyned, to commit no outward act of ſin forbidden, yet evil thoughts and deſires are actual tranſgreſſions of Gods Law.

1 John 3. 4.

Deut. 15. 9.

Rom. 7.

2 Evil thoughts are not onely ſinful in themſelves, but they are likewiſe the cauſe of all ſins, the plotters of all treaſons againſt God.

God, the Panders of all other luſts; ſo much the Apoſtle *James* expreſſeth, *When luſt hath conceived, it bringeth forth ſin*; luſtful thoughts being conceived in the heart, they ſoon bring forth ſin, breaking forth into acts of filthineſs and uncleanneſs. Jam. 1. 15

3 Conſider, that by our thoughts eſpecially, will the Lord judge us at the laſt day, *When hee will make manifeſt the counſel of the heart*, as the Apoſtle expreſſeth it. And *Rom.* 2. 16. *God hath appointed a day wherein he will judge the ſecrets of men by Jeſus Chriſt.* Where by *ſecrets of men*, may be meant, as their outward ſins ſecretly committed, ſo alſo the inward ſecret thoughts of their hearts; then muſt wee bee accountable to God for our evil thoughts, as well as for our evil works; yea for our vain and idle thoughts, as well as for our vain and idle words; then the ſwarms of our vain and evil thoughts ſhall be diſcovered, and laid open, to our eternal ſhame, before God, Angels, and men, without true and unfeigned repentance. 1 Cor. 4. 5

τὰ κρυπτὰ τῶν ἀνθρώπων.

4 Evil and vain thoughts without true and unfeigned repentance, will ſink our ſouls to Hell; ſuch of you therefore as make no conſcience of your thoughts, but delight your ſelves in vain and wicked thoughts, in luſtful and unclean thoughts, and that impenitently, how can you eſcape the vengeance of hell?

I deny not but the beſt men, through the remainder of corruption in them, are ſubject to vain and wicked thoughts, yea when they goe to prayer, or to a Sermon, or to perform any good duty, vain thoughts are apt to hover about them, like the Birds that came to hinder *Abraham* in his Sacrifice; but theſe are their grief and their burden againſt which they ſtrive, and for which they earneſtly begge pardon, and therefore ſhall not bee laid to their condemnation.

The helps and directions are theſe.

1. Conſider, *That the Lord doth as ſtrictly obſerve all inward ſinful thoughts, as he doth the outward acts of ſin*; Hee is Omniſcient, and knoweth all things, yea he is the trier and ſearcher of our hearts, and ſo is privy to every vain and wicked, to every wanton and luſtful thought in our hearts; not a worldly, wanton, or wandring thought in Prayer, Hearing, or any other Ordinance, but God is privy to it; So that howſoever men diſcern not our thoughts, yet God doth, as the Holy Ghoſt in many places of Scripture teſtifieth, as, *Oh Lord, thou haſt ſearched me and known me and thou underſtandeſt my thoughts afarre off*. i.e. Thou knoweſt my thoughts long before they bee Pſal. 139. 1, 2 *Elonginquo*, i.e. *longe ante quam animo inſederint meo.* Jun.

be brought into act, or long before they come into my mind, as ſome Expoſitors render it; and ſaith the Apoſtle to the *Hebrews*, *Neither is there any creature that is not manifeſt in his ſight, but all things are naked and opened unto the eyes of him, with whom we have to doe.*

Heb. 4. 13 *Latine patentia*, open to the very bottom, as Beza renders the word, τετραχηλισμένα.

2 *Make not too much of thoſe vain and wicked thoughts which doe either ariſe from thine own corrupt heart, or are caſt in by Satan*; I mean, thou muſt not revolve them in thy mind, by muſing and meditating on them with any delight; for if ſo, thou art in danger to be enſnared by them.

3 *With deteſtation ſpeedily reject, and caſt all vain and wicked thoughts out of thine heart*: As in thy judgement thou canſt not but condemn them as baſe and wicked, ſo in thy affections abhor and deteſt them, yea reject and caſt them away as abominable.

*Diaboli primis titillationibus obviandum eſt, nec colubri foveri debet donec in ſerpentem formetur.* Cyprian de jejunio.

The counſel which Saint *Cyprian* gave againſt the ſuggeſtions of Satan, is good againſt all evil thoughts that ſhall ariſe from our hearts, *Withſtand*, ſaith he, *the Devils firſt alluring ſuggeſtions; neither let us cheriſh the Snake, leſt within a while it grow to a Serpent.*

4 *Acquaint thy ſelf with the Art of Divine Maditation*; for as light in the room will keep out darkneſs, and plenty of good ſeed ſowen in the ground will keep out weeds; ſo good thoughts will be a ſpecial means to keep out vain and wicked thoughts; and therefore content not thy ſelf with a ſhort meditation of God at thy firſt awaking, but be often meditating of God, his Word, and Works. *David*, who is ſtiled *A man after Gods own heart*, did not only meditate of God at his firſt awaking, but when hee lay awake in the night, and frequently in the day, ashe teſtifieth of himſelf, *I remember thee upon my bed, and meditate on thee in the night ſeaſon.* And again, *Oh how I doe love thy law! it is my meditation all the day.* Be thou in like manner oft meditating of God, his Word, and Works, and Divine Excellencies, whereby thou ſhalt drive away worldly, and wanton thoughts, which are diſpleaſing unto God, and cauſe thine head and heart to be taken up with holy and heavenly thoughts, which are pleaſing and acceptable unto him.

Pſal. 63. 6
Pſal. 119 97

5 *So ſoon as any vain or wicked thoughts begin to ariſe in thine heart, fix thy meditation upon good thoughts, and upon ſuch eſpecially as are contrary thereunto.* Thus when vain thoughts begin to ariſe in thine heart, ſtrive to put them out, by fixing thy medita-

ion

tion upon ſome ſerious matter; when earthly, worldly thoughts begin to ariſe in thine heart, fix thy meditation upon ſome ſpiritual and heavenly thoughts; when any luſtful and impure thoughts begin to ariſe in thine heart, fix thy meditation upon ſome holy and good thoughts, think of the excellency and neceſſitie of holineſs, *without which no man ſhall ſee the Lord.* Heb. 12. 14

5 *As thou wouldſt avoyd vain and evil thoughts, carefully avoyd the occaſions thereof.* Eſpecially two,

1 *Idleneſs,* 2 *Worldlineſs.*

For idleneſs lays a man open to all ſnares and temptations, and therefore ſaith our Saviour, *Thou wicked and ſloathful ſervant*; for if ſloathful, then certainly wicked; the ſloathful and idle ſervant is the Devils ſhop, there hee works ever moſt buſie, when men are moſt idle; who ever ſaw *David* ſo tempted, and foyled in the time of his buſie Warres, as when hee was idle at eaſe? The truth is, when men are not doing what they ſhould, they will be doing what they ſhould not; for the ſpirits and thoughts of men are reſtleſs, and will be buſied ſome way or other. *The mind,* ſaith *Oecumenius, is always in action,* if it be not imployed in goodneſs, it will ſoon wander to evil. Mat. 25, 26 ἐνεργὴς.

But while we avoyd idleneſs, let us not put our ſelves upon more buſineſs than we can well compaſs; let not our hearts bee ſo taken up with worldly buſineſſes, that we can ſcarce find time for holy duties, for this is to offend in the other extream. But let us ſo follow our worldly buſineſſes and imployments, as that we may find time for holy and heavenly exerciſes.

6 *Humble thy ſelf for all thy ſinful and vain thoughts, of what ſort or kind ſoever.* In *Prov.* 30. 32. we find the Holy Ghoſt giving this leſſon, *If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, lay thine hand upon thy mouth*; that is, whether thou haſt done fooliſhly, or thought evil; whether thou haſt ſinned by doing or thinking, humble thy ſelf before God for the ſame; which is there meant, by *laying the hand upon the mouth.* And know aſſuredly, that unleſs thou humble thy ſelf for thy ſinful and vain thoughts, thou ſhalt bee called to an account for them at the Day of Judgement, *when the Lord will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the heart*; where the Apoſtle intimateth, that the very counſels and thoughts of the heart *will be brought to light,* yea and be judged at the great Day of Judgement. 1 Cor. 4. 5

Now the only way to prevent the diſcovery of thy ſecret thoughts, and Chriſts judging them, and us for them, is, as to get an intereſt in Chriſt, ſo to humble thy ſelf before God, in a true and unfeigned acknowledgement and confeſſion of them in prayer, judging and condemning thy ſelf for the ſame: for as the Apoſtle ſpeaketh, *If we would thus judge our ſelves, wee ſhould not be judged of the Lord*; But if thou humble not thy ſelf here for thy vain and ſinful thoughts, thou ſhalt aſſuredly be called to an account for them at the great Day of Judgement.

1 Cor. 11. 31

7 And that which ſanctifies all other means, is earneſt and hearty prayer unto God, that he would be pleaſed, as to ſuppreſs and keep down all vain, wicked, wanton thoughts from riſing in thy heart, ſo that he would rebuke Satan, and reſtrain his malice, that he may not caſt his helliſh thoughts into thine heart; or at leaſt, that he would enable thee to quench them at their firſt entrance. This courſe did the Apoſtle *Paul* take in the like caſe, as we read in 2 *Cor.* 12. 7, 8.

## CHAP. VII.

### *Of watchfulneſs over our Words.*

AS thou muſt be watchful over thy Thoughts, ſo likewiſe over thy Words, according to the counſel of the Prophet *David*, *Keep thy tongue from evil, and thy lips from ſpeaking guile*; what the Pſalmiſt commended unto others, we find he practiſed himſelf, for ſaith he, *I ſaid I will take heed to my wayes, that I ſin not with my tongue*, i. e. he reſolved with himſelf to keep a ſtrict watch over the whole courſe of his life, but chiefly over his Tongue, that he might not ſin in his ſpeech; which if *David* had need to doe, whoſe tongue and heart were continually prepared to praiſe the Lord; how much more have we, who are apt to utter ſo many vain, and idle, yea wicked and profane ſpeeches? If he found it neceſſary, who calls his *Tongue his glory*, becauſe it was ſuch a notable inſtrument of glorifying God, why ſhould not wee much more, who have juſt cauſe to call our tongues *our ſhame*, becauſe they utter ſo many vain and evil ſpeeches, whereby the holy name of God is much diſhonoured?

Pſal. 34. 13

Pſal. 39. 1

Pſal. 57. 8

For the profitable handling of this part of Chriſtian watchfulneſs, I ſhall give you,

1 Some

1 Some Helps and directions thereunto.
2 Some Motives to quicken you up to a conſcionable uſe of thoſe helps and directions,

The helps and directions are theſe.

1 *Avoyd all corrupt and rotten communication*; which direction the Apoſtle *Paul* giveth, *Let no corrupt communication proceed out of your mouth.* The word tranſlated *corrupt*, properly ſignifieth *rotten*, and ſo unſavoury; ſuch are all unclean, unchaſt, and uncivil ſpeeches, yea and all manner of vain words whatſoever, as appeareth by the oppoſition of the latter part of that verſe; *but that which is good to the uſe of edifying.* Ephes. 4 29 σαπρὸς.

It is very obſerveable, how the Apoſtle there firſt layeth down the *Negative Precept*, forbidding all corrupt and rotten communication; and then the *Affirmative Precept*, commanding what to ſpeak, namely, *That which is good to the uſe of edifying*; which order the Apoſtle obſerveth, becauſe we are naturally ſo given to utter filthy and unclean, or at leaſt vain and idle ſpeeches, which are all corrupt, that till this noyſome weed bee rooted out, its bootleſs to exhort to good and gracious ſpeeches. Experience teacheth, how ready the tongue of man is to utter filthy and corrupt communication, and the reaſon is plain, for the fountain of the ſpeech, which is the heart, is clean putrified, and altogether corrupt, as the Lord himſelf expreſſeth it, *Gen. 6. 5. God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually*; the mouth then muſt needs give forth a ſtinking ſavour, even as the breath of a man, whoſe Lungs and Liver are putrified. And therefore from the order of the Apoſtles Precept, wee are taught to forbear lewd and evil talk, all corrupt communication, before we can think of good and gracious diſcourſes.

The corrupt ſpeeches we ought carefully to avoyd are of ſeveral ſorts, which may be reduced to theſe Heads.

1 Such as tend to the diſhonour of God.
2 Such as tend to mans diſgrace and hurt.

Thoſe which tend to Gods diſhonour are eſpecially theſe.

1. The moſt hainous is *Blaſphemy*, which according to the Notation of the Greek word comes from a Verb which ſignifies to hurt ones fame and credit. Among Chriſtians *Blaſphemy* is appropriated to that diſhonour which is done to the Name of God, and that two ways. βλασφημεῖν *quaſi* τὴν φήμην βλάπτειν.

1 *Privatively*, when that is taken away from God, which is moſt due unto him, and wherein his honour conſiſteth.

2 *Poſitively*, by attributing that unto God which is unbeſeeming his Majeſty, or diſhonourable to his great Name.

The honour due to God is taken away from him two ways.

1 *Simply*, when that which properly belongeth to him is denied him; thus becauſe the King of *Aſſyria* denied that God was able to ſave *Jeruſalem*, and to deliver it out of the hands of her enemies, he is ſaid to *blaſpheme the Lord God of Iſrael*; hee denied that power unto God which belonged to him.

2 Chron. 30.17

2 Gods honour is taken away from him *by conſequence*, when that which is Proper to the Creator, is attributed to the Creature. In this reſpect the *Iſraelites* that ſaid of the *molten Calf* which they had ſet up, *This is thy god, which brought thee up out of the Land of Egypt*, they are ſaid to *commit great blaſphemies*; therein they attributed unto a Creature of their own making, that which God the Creator of all things did.

Neh. 9. 18 Wee read it *Provocations*, but the ſame Hebrew word is tranſlated *Blaſphemies*, in 2 King. 19. 3 Revel. 16. 11

2 The other kind of Blaſphemy, whereby men blaſpheme God *Poſitively*, is, in attributing ſuch things unto God, which are unbeſeeming his excellency, Thus is it noted of thoſe on whom the Vial of Gods Wrath was poured out, That *they blaſphemed the God of heaven, for their pains*; their blaſphemy without queſtion was, that they impeached God of injuſtice, unmercifulneſs, cruelty, and ſuch like things, as are much unbeſeeming his glorious name.

II Another kind of corrupt ſpeech, is, *Unlawful Swearing*, which is in three reſpects eſpecially.

1 When men ſwear *falſly*, or as wee ſpeak, *forſwear themſelves*.

2 When they ſwear *impiouſly*.

3 When they ſwear *raſhly*; which three aberrations are contrary to thoſe three directions which *Jeremiah* ſetteth down for an Oath, viz. *Truth*, *Righteouſneſs*, and *Judgement*.

Jer. 4. 2.

1 They who ſwear falſly, whom we call perjured perſons, are ſuch as confirm any thing by Oath againſt their knowledge, or ſwear to doe a thing which they intend not; or intending at firſt to doe it, yet afterwards are careleſs and negligent in the performance of it.

Theſe falſe Swearers doe not only ſin themſelves, but as much as in them is, bring God in compaſs of their ſin, and make him partaker

partaker thereof; he is made a witnes, and an approver of a Lye, and therein made like unto the Devil, who is the *Father of Lies*, which is a most abominable dishonour done to the holy name of God. They who worship Stones and Stocks, fear to swear falsly by Stones and Stocks; and shall not wee fear to swear falsly by the God of Truth, of Power, of Justice, of Vengeance? who as he is *a searcher of the heart*, and cannot be ignorant of our Perjuries; so is he jealous of his glory, and will in Judgement visit such as dishonour him, as himself speaketh by the mouth of the Prophet *Zechariah*. Zech. 5. 4

2 *To swear impiously*, which is *against righteousnes*, is an unlawful Oath, either in regard of the *matter*, or of the *form*.

An impious oath *in respect of the matter*, is by oath to bind a mans self to doe some wicked thing, as those *Jews* who bound themselves with an oath to kill *Paul*; and *Jezabel*, who took an oath to slay *Elijah*. Acts 23. 14 1 King. 19. 2

This kind of Oath maketh God a Patron, and approver of wickedness.

An impious oath *in respect of the form of it*, is, when we swear by other things besides Gods holy name, as by any Creature, as *Joseph by the life of Pharaoh*. In this kind of corrupt speech men grievously offend, and in so many kinds, that it is impossible to reckon them up; for what Creature almost is there, by which man will not swear? as by the Light they see, by the Food they eat, by the Heavens that cover them, by the Earth they tread on, and by the gifts and graces of Gods holy Spirit, as faith, and truth; for what more ordinary than for many men to swear by their faith and truth? And how many swear by the parts of Christs Body, and the like? These kind of oathes make the Creatures, the graces of Gods Spirit, and the parts of Christs Human body, as God himself, which before I shewed to be plain blasphemy; and therefore our Saviour condemneth all swearing by any Creature upon any occasion, *But I say unto you swear not at all, neither by Heaven, nor by Earth, nor by Jerusalem, &c.* Our Saviour instanceth in these particulars, because these were such kind of oathes as were familiar among the *Jewes*, who were wont to swear either by Heaven, or by the Earth, or by *Jerusalem*; but saith our Saviour, *I say unto you, swear not at all*; that is, not by any Creature. Mat. 5. 34

3 To swear *rashly* (which is against judgement and deliberation)

tion) is to swear lightly, and frequently, in our familiar talk and discourse; this, though it be a common and ordinary sin, indeed too too common and ordinary, yet it is a most grievous Sin, and a sin that crieth loud in the ears of God for vengeance. The hainousnes of this sin appeareth,

1 *In that Gods name is thereby taken in vain*, which is a direct breach of the third Commandement, for that forbiddeth us *to take the name of God in vain*. Now then is Gods name taken in vain, when needlesly, without any just cause, it is used by any, against which there is a judgement threatned in the next words, *The Lord will not hold him guiltles*; i. e. hee shall not goe unpunished.

Exod. 20. 7

By the way it is observable, that there is not any Judgement threatned to any of the Commandements, save only the second, and the third, doubtles to these, that as Idolatry, so the abuse of Gods name, by taking it in vain, of all other sins shall not escape unpunished; yea sore Judgements we find in Scripture are threatned against this sin, as *Hos.* 4. 2, 3. and this phrase, *because of swearing, the Land mourneth*, implieth, that severe Judgements were executed upon the Land for this sin.

Jer. 23. 10

2 *Swearing in our ordinary discourse is the very Livery of the Devil, and badge of prophaneness*, which the Wise man hinteth unto us, *Eccles.* 9. 2. where, as he maketh it a sure sign of a godly man, *to fear an oath*, so of a wicked and prophane person, *not to fear an oath*, but to make no conscience of it. And truly, ordinary swearing may well be a badge and note of a prophane person, for such an one will make little or no conscience of any sin, who maketh no conscience of this sin of swearing, which is so vain and unprofitable a sin; for the excuse whereof the swearer cannot plead any outward good, neither profit, as the covetous worldling; nor honour and preferment, as the ambitious person; nor pleasure, as the voluptuous; and therefore wee may well conclude, that he who makes no conscience of swearing, will make little conscience of any other sin; *for hee that will sin for nothing, as the swearer doth, certainly will sin for something*. Nay, what sin will not he commit for profit, pleasure, or preferment, who sticks not to prophane the holy name of God for nothing? Our blessed Saviour speaking of this sin, saith expresly, *it cometh of evil*, meaning the Devil, *Let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil*; i. e. that evil one the Devil,

Mat. 5. 37 ἐκ τοῦ πονηροῦ.

vil, who is the author of all vain oathes. Which me thinks ſhould be a powerful argument to prevail with men, to avoyd in their ordinary communication all vain oathes, yea and needleſs proteſtations, conſidering they come from the Devil, who is the School-maſter that teacheth men to uſe them, and therefore by a frequent uſe of them, they ſhew themſelves to be the *Scholars*, if not the children, of the Devil.

III. Another kind of corrupt ſpeech is, *when Gods holy titles are upon every light occaſion uſed, and ſo plainly abuſed*; as when any thing ſuddenly happens out, then we preſently ſay, *O Lord, O God, O Jeſus*. Again, when we would have any thing, then we are apt to ſay, for Gods ſake doe this, for Chriſts ſake doe that, and yet with no reverence doe wee think of God, or of Jeſus, if we think of them at all; for commonly it is but a phraſe of courſe. to ſay the leaſt of this, it is a direct taking of Gods name in vain, and ſo maketh us liable to that curſe, *God will not hold him guiltleſs, that taketh his name in vain*.

IV. Another kind of corrupt ſpeech, is, *abuſing the ſacred Word of God*, which is done many ways, as,

1 *By diſputing againſt it*, and againſt the truth of it, as many Atheiſts have done.

2 *By raiſing jeſts out of it*, and ſo diſgracing Gods Word, to grace their own wit, and words, as ſome conceive, though falſly.

3 *By perverting it to maintain any Heretical, Erronious, and falſe opinion*; Thus doe all Hereticks, even as the Devil alledged Scripture againſt Chriſt. There is no opinion ſo groſs, no action ſo enormous, but ſome men will ſtrive to maintain by the Word of God.

Theſe are ſome of thoſe corrupt words and ſpeeches which tend to the diſhonour of God.

Come we now to ſuch as tend to mans diſgrace, or hurt; and they are ſuch as are againſt *our ſelves* directly, or againſt *others*. The corrupt ſpeeches that are againſt our ſelves are *Imprecations*. It is uſual with many, by imprecating ſome miſchief againſt themſelves, to confirm their ſpeeches; methinks ſuch ſhould be afraid leſt God in judgement ſhould hear them, and juſtly cauſe the vengeance they call, for to fall upon themſelves; let ſuch remember the *Jewes*, who cried out, *His bloud be upon us, and our children*, and from that day to this hath it lain heavily upon them.

Of

Of corrupt speeches against others, there are many kinds; as,

1 *Imprecations*, for it is usual, if not much more usual, to make fearful imprecations against others, as well as against our selves. When men are in any thing wronged by others, though the matter be of no great moment, yet how apt and ready are they to wish, I know not how many curses and plagues upon them? which as they are corrupt speeches, so are they ill-beseeming Christians.

Gen. 21. 9 2 *Reproachful and disgraceful speeches*; herewith *Ishmael* scoffed at *Isaac*, but was cast out for it. *Michal* likewise called *David* fool, and that in a reproachful and disgraceful way, but was barren for it. The Children that called *Elisha* Bald-pate, were

2 Sam. 6. 20

2 King. 2. 24 destroyed with Bears.

Consider these and other like Judgements against this sin, and thereby see it is no light sin, and yet how lightly is it accounted of?

3 *Bitterness of speech*, brawling, scoulding, raving, and the like, are likewise corrupt. These are clean contrary to that meekness which is commended to us in Christs example by the Apostle *Peter*, *who when he was reviled, reviled not again.*

4 *Unclean and unchaste speeches* are another kind of corrupt communication Some mens mouthes are always full of them; which plainly sheweth the pollution of their hearts, and how their minds are wholly set on lust. This is that the Apostle *Paul* calls

ΑΙΣΧΡΟΤΗΣ. Ephes. 5. 4 *filthiness*; those unclean and unchaste speeches are a great provocation unto lust, and very ill becomming Christians.

5 *Idle and vain discourses which tend to no good*, are another kind of corrupt speeches; as old Wives fables, talking of matters not belonging to us, prattling of any thing that comes into ones head. Our Saviour saith, *That every idle word that men shall speak,*

Mat. 12. 36 *they shall give account thereof in the day of Judgement.* Here our Saviour sheweth that at the Day of Judgement we must give an account, not only for filthy, unclean, and unchast speeches, but likewise for *idle words*, yea for *every* idle word; and therefore how doth it concern us to bee watchful over our selves, as against all filthy and unclean speeches, so likewise against all idle words?

These are the kinds of corrupt Speeches, and communication, which we ought the more carefully to avoyd, in regard of the hainousness thereof. Words are counted but wind by many, and there-

therefore it is thought, that corrupt communication can bee no great ſin; but the Scripture layeth it forth as a moſt monſtrous ſin, which cannot ſtand with a good conſcience.

The reaſons are theſe.

1 *Corrupt communication argueth a corrupt heart*; ſo much our Saviour implieth in thoſe expreſſions of his, *A good man out of the good treaſure of his heart bringeth forth that which is good, and an evil man out of the evil treaſure of his heart bringeth forth that which is evil, for of the abundance of the heart the mouth ſpeaketh*; plainly intimating, that corrupt ſpeech argueth a corrupt heart. Hereupon St. *James* ſaith, *If any man ſeem religious, and refraineth not his tongue, his religion is vain*; implying thereby, that all the devotion and religion that ſuch an one pretends, is meer vanity. Hence it is alſo that *Solomon* maketh it a note, or rather the property, of a wicked man, to pour out evil things, *The heart*, ſaith he, *of the righteous ſtudieth to anſwer, but the mouth of the wicked poureth out evil things.*

Luke 6. 45

Jam. 1. 26

2 *It corrupteth good manners*; This Heathen men by the light of Nature obſerved, and one of their Poets hath expreſly affirmed as much, whoſe words St. *Paul* having quoted, hath made it a divine teſtimony, and ſo of much more credit and force. Now, evil communication muſt needs corrupt good manners, in that there is nothing of greater force to move a man than the ſound of words; therefore God hath appointed preaching for mans converſion, and the Devil raiſeth up falſe Teachers, by their corrupt Doctrines to deprave mens minds; for as gracious ſpeech miniſtreth grace to the Hearer, ſo vicious ſpeech doth miniſter Vice unto him.

*Menander*, Φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί

1 Cor. 15. 33

3 The end and iſſue of corrupt communication is Death, and Condemnation, as *Salomon* implieth, *Prov.* 18. 21.

Thus much of the firſt direction, to help you in your Chriſtian watchfulneſs over your words, and ſpeeches.

II. *Accuſtome your ſelves to holy conferences, and good communication*; It is not ſufficient to abſtain from corrupt communication, except you accuſtome your-ſelves to good communication; for it is good and gracious ſpeech which commendeth a good and a ſound heart, even as its good fruit which commends a good tree. This direction the Apoſtle *Paul* addeth to the former in the fore-mentioned place, for having ſaid, *Let no corrupt communication proceed out of your mouth*; he further addeth, *but that which is good, to*

Epheſ. 4. 29

*the use of edification, that it may minister grace unto the hearers.*

μη καταλαλεῖτε ἀλλήλων.

III. *In all your conferences, forbear to speak evil of others*; This direction the Apostle *James* giveth, *Speak not*, saith he, *evil one of another*; the word in the original properly signifieth, *a speaking one against another*, and forbids all manner of words tending to the disgrace and disparagement of your Neighbour, whether that you speak be for the matter of it true or false; for a man may bee said to speak evil of his Neighbour two ways, *viz.*

1 By raising false reports.

2 By a divulging of their secret evils.

Levit. 19. 16

This God did expresly forbid his own people the Jewes, *Thou shalt not goe up and down as a Tale-bearer among the people*; like unto a Pedler, which carrieth his Pack from house to house, venting here a little, and there a little, until at length he hath uttered all his Wares. Thus there are too too many who goe up and down, from house to house, uttering slanders and reproaches as Wares, which indeed is the Devils proper sin, who is stiled, *the accuser of his brethren*. Oh consider, that God will surely recompence this into your bosomes; for as our Saviour speaketh, *Judge not, that yee bee not judged, for with what judgement yee judge yee shall be judged; and with what measure yee mete, it shall be measured to you again.* So that thou shalt be sure to find others that will be as ready to judge thee, and to speak evil of thee, as thou hast of thy brother, who will have as little care of thy credit as thou hast had of thy brothers; so farre shouldst thou be from wronging thy neighbour, by being the author and spreader of evil reports, that thou shouldst not lend thine ear to them that spread them, for thine ears may be as guilty as thy tongue; therefore such evil speaking should not be heard without some expression of dislike: which would bee a special means for the suppressing of them.

ὁ κατήγορος τῶν ἀδελφῶν.
Rev. 12. 10
Mat. 7. 1

*Quicquid in buccam venerit profundunt, hinc studium mentiendi cum vera desunt. Ludov. Viv. de Christia. Fœm. l. 1.*

IV. *Be not lavish in your words, but sparing in your speech; utter not all that you hear, or know.* Which rule the Apostle *James* giveth, in Chap. 1. 19. *Let every man*, saith he, *be swift to hear, but slow to speak.*

ἡ γλῶσσα μη πρωτρέχετω τοῦ νοῦ, *ne lingua præcurrat menti.*

V. *Be well advised before you speak*; for oftentimes many mens tongues doe over-run, and out-strip their wits. But doe you forethink, whether that you are about to speak be suitable, and seasonable, and let not thy tongue run before thy mind.

VI. *Let your ordinary speech be plain, without oathes and imprecations, yea without all vain asseverations and protestations.* This direction

direction our Saviour giveth, *Let your communication be, yea, yea, nay, nay*; i. e. let your ordinary speech be plain, and naked, without any oathes, imprecations, asseverations and protestations. For as it is good policy not only to avoyd the Plague, but to eschew every little ragge that might seem to carry the Plague with it; so it is heavenly policy, not only to avoyd swearing and cursing, oathes and imprecations, but also vain asseverations, and protestations, which through custom will easily draw a man to swearing; yea saith our Saviour in the next words, *whatsoever is more than these*, i. e. whatsoever exceedeth a simple affirmation, or negation, *cometh of evil*; i. e. of the evil one the Devil. Indeed some by the *evil* there understand, *the corruption that is in a mans heart*; and I deny not, but vain oathes, imprecations, and protestations, may be said to proceed from the corruption that is in a mans heart, but the article of *Emphasis* being in the Original added to the word *evil*, seemeth to imply *some evil one*, namely the *Devil*, who is the author as of all oathes and execrations, so likewise of all vain asseverations, and protestations. Matth. 5. 37 ἐκ τοῦ πονηροῦ

VII. *In all your Conferences speak nothing but the truth*; This direction the Apostle giveth, *Wherefore putting away lying, speak every man truth with his neighbour*. Though lying be a sin common amongst all sorts of people, not only children, but also grown men and women, as in their ordinary discourse, so especially in their trading, wherein what more ordinary than lying and dissembling, yet is it a most hainous sin, as will appear by due consideration of these particulars. Ephes. 4. 25

1 *It is a Sin against knowledge and conscience*; it cannot be ignorantly committed, for ignorance is against the nature of a lye; the word in Latine to lye, is as much as to speak against ones mind and knowledge. *Mentiri est contra mentem ire.*

2 *It is most agreeable to the Devils nature*; so that a lying spirit is a Diabolical spirit, and a Lyar carrieth the very image and picture of the Devil, for Christ saith, *There is no truth in the Devil*; therefore he that lyeth, therein he doth the work of the Devil, yea therein he shews himself to be the child of the Devil, *who is the father of lyes*. Joh. 8. 44 Joh. 8. 44

3 *It pulleth down Gods fearful Judgement and Vengeance, and that both temporal in this world, and eternal in the world to come*; for proof whereof, observe in general what *David* saith, *Psal.* 5. 6. *God will destroy all that speak lyes*. More particularly for Tempo-

Hoſ. 4. 2

ral Judgements in this world, the Prophet *Hoſea* reckons up this Sin amongſt thoſe groſs ſins which cauſed God to ſend Famine, Plague, Sword, Captivity, and other like Judgements on the *Iſraelites*. For eternal Judgements, we find them likewiſe threatned againſt this Sin, as in *Revel.* 21. 27. we find *Lying* reckoned amongſt thoſe ſins which bar us out of heaven; and *Revel.* 21. 8. we find it reckoned amongſt thoſe ſins which thruſt us into Hell; *But the fearful, and unbeleeving, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and Lyars, ſhall have their part in the Lake which burneth with fire and brimſtone*; here *lying* is reckoned amongſt thoſe ſins which thruſt us into Hell. And wee may further obſerve amongſt what hainous and capital Sins *Lyars* are reckoned, even amongſt *Murtherers, Whoremongers*, &c. which further ſhews the hainouſneſs of this ſin.

VIII. *Pray unto God to ſanctifie your ſpeech, and ſo to direct it by his holy Spirit, that it may tend, as to the glory of his name, ſo to the good both of the ſpeaker and hearer.* All our endeavours are nothing without God, and therefore we had need goe unto him by prayer; thus did *David*, who thus prayed, *Set a watch, O Lord, before my mouth, keep the door of my lips*; ſo as nothing might come out of his mouth, but that which might make for Gods glory, and the edification of others. And in like manner ſhould we often lift up our hearts unto God in Prayer, as to keep us from all corrupt communication, ſo to ſanctifie our words and ſpeeches, that they may tend to the good of others, and miniſter grace to the hearers.

Pſal. 141. 3

Theſe are the directions, come we now to the *Motives* to quicken you up to a conſcionable uſe of the directions.

1 *Without ſpecial watchfulneſs over our words, we are all very apt to offend therein*; Experience teacheth how ready and prone the tongue of man is to utter forth vain and idle, yea lewd and filthy ſpeeches, and all manner of corrupt communication.

2 *It is a moſt unworthy and ungrateful thing to abuſe the tongue, which God made for his own glory, to his diſhonour, by corrupt and rotten communication.* The tongue of man is called *his glory*, not only becauſe it is one of the ſpecial Prerogatives, and Excellencies of Man above beaſts; but alſo and eſpecially becauſe it is the ſpecial inſtrument ordained to the ſetting forth the glory of God; and ſhall we debaſe it to the diſhonour of God, by our baſe and filthy ſpeeches. I remember a ſpeech of God to *Moſes, Who hath*

Pſal. 5. 7, 8

made

*made mans mouth?* or as the Greek hath it, *Who hath given the mouth to man? Have not I the Lord?* Now hath God beſtowed the tongue on man, and that for his own glory, and ſhall we abuſe it to the diſhonour of God by corrupt and rotten communication? ſurely better bee dumb, than to have a wicked tongue. Τὶς ἔδωκε ςόμα ἀνθρώπω.

3 *It is a ſpecial part of religion to be watchful over, and to bridle the tongue*; for as the Apoſtle *James* ſpeaketh, *If any man ſeemeth to be religious, and brideleth not his tongue, this mans religion is vain*; i.e. if any man flatter himſelf with a conceit and perſwaſion that he is truly religious, and keep not his tongue from reviling, ſlandering, unclean ſpeaking, &c. this mans religion whereof he boaſteth is vain, and to no purpoſe, being but a pretence of religion. Many mens religion I know lieth only in their tongues, but certainly there is no true religion in him, who is not watchful over his tongue, labouring to ſuppreſs all corrupt and rotten communication; for as a ſtinking breath argueth corrupt Lungs, in like manner rotten communication argueth a corrupt heart. Jam. 1.26

4 *At the Day of Judgement wee muſt be accountable to God, not only for evil and ſinful, but alſo for vain and idle words*, as our Saviour expreſſeth, *But I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of Judgement*; ſo that at the Day of Judgement we muſt give an account not only for deeds, but alſo for words; and not only for evil words, but alſo for idle words; for as evil words diſcover a wicked heart, ſo idle words a vain heart. Mat. 12. 36.

## CHAP. VIII.

### *Of Watchfulneſs over our Actions.*

AS we muſt be watchful over our thoughts and words, ſo likewiſe over our *actions*. This the Apoſtle *Paul* intendeth in that exhortation of his, *See that yee walk circumſpectly, not as fools, but as wiſe*; i.e. ſee that yee maintain a ſpecial watchfulneſs over all your wayes and actions. The word tranſlated, *circumſpectly*, ſignifieth great accurateneſs in the things we take in hand, oppoſed to careleſneſs, it might fitly be tranſlated *preciſely*; but for the odiouſneſs of the word. Epheſ. 5. 15. ἀκριβῶς

For the more profitable preſſing of this part of Chriſtian watchfulneſs over our actions, *I* ſhall give you ſome helps to direct you therein.

I. *Make Gods Word the rule of all thy actions.* This direction the Apoſtle hinteth, in *Gal.* 6. 16. *As many as walk according to this rule, peace be on them, and mercy.* Where the Apoſtle terms the Word of God *the rule* whereby we muſt walk, and ſquare all our actions.

Queſt. *What is to be done in ſuch caſes, wherein we are doubtful, and uncertain of the will and mind of God, and what is moſt agreeable thereunto?*

*Anſ.* 1. In doubtful caſes, where the reaſons on both ſides ſeem to be equally ballanced, obſerve which ſide ſeems moſt to tend to the glory of God, the good of thy Neighbour, and thine own Spiritual welfare, and incline rather thereunto; and know, that when thou ſhalt propound theſe things as thine end, and aym, and make them thy Bias, God will then delight to make known his good pleaſure to thee.

2 Seek advice from others whom thou conceiveſt to bee godly, and judicious; when thou wanteſt a rule and direction from the Word, then ſeek out for the counſel and direction of a faithful friend; and amidſt his counſels, obſerve what it is thine own ſpirit doth beſt approve of, and moſt cloze with; for every man is to follow moſt what his own conſcience (after information) dictates unto him; becauſe Conſcience is Gods Deputy in us, and under God moſt to bee regarded.

3 Diligently obſerve the Providences of God, which way they tend; for concurrences of Providences are uſually intimations of Gods good will and pleaſure; by them the Lord doth oftentimes make known his mind unto us, what courſe hee would have us to take.

4 Prayer being the means ſanctified by God for the obtaining of every good thing, bee earneſt with God in Prayer, that hee would direct thee in the right way and courſe; that he would cauſe thee to hear a voyce behind thee, ſaying, *This is the way, walk in it.*

5 Having prayed unto God, and commended thy caſe unto him, hearken and wait for the return of thy prayer, diligently obſerving to what courſe thine heart is moſt inclined after prayer; and conclude that to be the way he would have thee to walk in.

II. Ano-

II. Another help and direction is, *to propound Gods glory as the chief end and aim of all thine actions*; which direction the Apoſtle *Paul* giveth us in expreſs terms, *Whatſoever yee doe, doe all to the glory of God*; i. e. that God may be thereby glorified. For, 1 Cor. 10. 31

1 Gods glory is ſimply and abſolutely the higheſt, and chiefeſt thing that can be; it is *Gods excellency*. The glory of his Power is the excellency thereof; ſo of his Wiſdome, Mercy, &c. it will be therefore thy wiſdome to aym at the glory of God in all that thou takeſt in hand. Iſa. 35. 2

2 Without this, thy beſt actions, thy moſt religious exerciſes are neither acceptable nor pleaſing unto God; let any action bee in it ſelf never ſo ſpecious and glorious, yet if Gods glory bee not the end of it, there is a *woe* to ſuch works, inſtead of an *Euge*, or *Well done*.

3 This puts a value and price upon all our actions, the more they aym at this end the better they be. As therefore thou deſireſt to have thine actions and ſervices acceptable and pleaſing unto God, let his glory be thy chief and principal aym therein, doing what thou doſt in obedience to the Command of God, that hee thereby may be glorified.

I deny not but other ends may creep into thine heart, and ſteal into the performance of thy beſt actions, as thine own profit, applauſe, and the like; but know for thy comfort, that the Lord looketh more to the general bent of thine heart, and frame of thy ſpirit, in what thou doſt, then upon any particular baſe and by end, which ſometimes creepeth and ſtealeth into thine heart, and will reckon with thee according to the general purpoſe and aym of thine heart, and not according to ſome particular end and aym, which hath crept in unawares through the corruption of thine heart. I ſhall cloze this particular with anſwering of a queſtion.

Queſt. *Whether a Chriſtian is bound actually to aym at, and intend the glory of God in every particular action that he doth?*

*Anſ.* 1. It is impoſſible for a man in this life *actually* to aym at, and intend the glory of God in every particular action that he doth.

2 But yet a godly and ſincere Chriſtian doth *habitually* aym at, and intend the glory of God in what hee doth; ſo that though there be not an *actual intention* of the mind to the glory of God in every thing a godly man doth, yet there is in him an *habitual inclination* to the glory of God in every thing he doth. It is with a ſincere

ſincere Chriſtian in this caſe, as with a man travelling towards a Town, in the morning it is his actual intention to goe to ſuch a Town, his aym is to bee at ſuch a place by night, and therefore ſets forth towards it, and though he doth not think of the place whether he is going every ſtep he takes, yet hee ſo hath it in his thoughts, as he keeps in the way to it: in like manner a ſincere Chriſtian, though in every particular action he takes in hand, hee hath not a continual eye upon the glory of God, yet it is the main drift and ſcope of his ſpirit, that Gods glory may bee the chief and principal end of all his actions, that God may be glorified thereby. But let me adde this, though thou canſt not actually intend the glory of God in every thing thou doſt, yet thou oughteſt ſincerely to endeavour after it.

III. Another help and direction to Chriſtian watchfulneſs over thine actions is, *To commend all thine actions and buſineſſes unto God by Prayer*, not enterpriſing any thing without ſeeking direction, aſſiſtance, and a bleſſing from God; for as the Pſalmiſt ſpeaketh, *It is vain for you to riſe up early, to ſit up late, to eat the bread of ſorrows*, unleſs the Lord put to his helping hand, and come in with a bleſſing; for the words may be underſtood as ſpoken of thoſe who toyl and moyl themſelves for the increaſing of their temporal eſtate, all which will prove fruitleſs without the ſpecal bleſſing of God, which is obtained chiefly by prayer; farre be it therefore from thee to enterpriſe any thing without firſt commending it unto God by Prayer; for queſtionleſs one ſpecial reaſon why many find not that ſucceſs in their buſineſſes which they deſire, is, becauſe they have not firſt commended them unto God by Prayer, they have not ſought unto him for his direction, aſſiſtance, and bleſſing.

Pſal. 127. 2

IV. Having commended thy buſineſs unto God by Prayer, *bee careful in the uſe of means for the furthering thereof*; for where God hath appointed the end, he hath appointed the means thereunto; and therefore to think to obtain the one without the other, were preſumption in an high degree.

But herein take theſe Cautions.

1 Be ſure the means thou uſeſt be lawful, never think to thrive by any unlawful means, that will not in the end prove *gain*, which is gotten with the *loſs* of thy ſoul; for ſaith our Saviour. *What ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?*

Mark 8. 36

*Cave itaq; ne dum acquiras pecuniam, perdas animam.* Aug. *de Temp.*

2 Vſe

2 Vse the means as means, and set them not in the room of God, by placing thy confidence in them, for that is the way to blast all thy hopes. Though thou must both pray, and use the means God hath sanctified for the accomplishment of what thou prayest for, yet thou must so use the means, and Prayer both, as that thou place not thy confidence in them, for they cannot doe it of themselves; it is the power of God, the efficacy that cometh from him that brings things to pass; and therefore in the use of means ever have an eye unto God, who is the principal Author of all the blessings which thou enjoyest.

V. *Set God always before thee, and ever walk as in his sight and presence*; which direction the Lord himself giveth to *Abraham*, for the better ordering of the whole course of his life, saying, *Walk before me, and be thou perfect*; i. e. walk as in my sight and presence, setting me ever before thee.

*In omnibus quæ agis, Deum præsentem cogites. Bern. Med.*

Gen. 17. 1

A treble benefit will follow thereupon.

1 This will be a special means to keep and restrain thee from many sins; this we read kept *Joseph* from yeelding to the wanton solicitations of his Mistris, though he had the opportunity of privacy, *How can I*, saith he, *doe this great wickedness and sin against God?* It was the apprehension of Gods all-seeing presence that preserved him from closing with the inordinate affection of his Mistris. It was the advice of *Seneca* the Philosopher to his friend *Lucilius*, so to carry himself in all his ways and actions, as if *Cato*, or *Lælius*, or some other grave man were before him, observing what he did, for saith he, *Many sins would be prevented, if when we are about to sin, we did imagine the presence of some such grave person.* If then the imagination of a mortal mans presence may be of such use, of how much greater will the apprehension of the presence of Almighty God, who is really present in every place, beholding both the evil and the good, *as within all things, and yet not included in any; so without all things, and yet not excluded from any?* And truly we find by experience, that nothing more emboldneth men to sin than ignorance, or forgetfulness of Gods all-seeing presence, when having put God out of their sight, they imagine they are out of his.

Gen. 39. 9

*Magna pars peccatorum tollitur, si peccaturis testis assistat. Senec.*

*Intra omnia, nec incluſus; extra omnia, nec excluſus.*

2 It will provoke thee to good Duties; for the consideration of Gods all-seeing presence, as it hath a restraining power, withdrawing from sin; so it hath likewise a constraining power, to provoke to obedience. For what Servant will not with all diligence

and alacrity doe his Masters business, when he observeth his Master to over-look him? And what Christian is there, whose heart being possessed with the undoubted perswasion of Gods all-seeing presence about him, will not with all cheerfulnes doe the will of his heavenly Master? and willingly perform the duties both of his general and special calling?

## CHAP. IX.

### *Of Watchfulnes against Sin.*

AS thou must watch over thy *Thoughts*, *Words*, and *Actions*, so likewise against *Sin*.

Both against Sin in general, and likewise against the several kinds of Sin.

I. First, thou must watch against Sin in general, not bearing with thy self in the willing practice of any known Sin; for in vain dost thou expect any true peace in thy soul, so long as thou retainest, and favourest any one Sin in thy self against thy Conscience.

For the more profitable pressing of this part of Christian watchfulnes, I shall give thee some helps to direct thee therein.

1 *Carefully avoyd all the occasions and means which may allure and draw thee unto sin*; for it is impossible to eschew the one without the other; it is not possible that he who is inclined to drunkennes should contain himself from it, if he avoyd not the places and company of drunkards; neither is it possible for him that is wanton and lascivious, to abstain from filthines and uncleannes, if he frequent unchast company, and pamper himself in gluttony and drunkennes; for if through our corruption we are apt to fall into sin, when there are no outward occasions, or allurements to draw us thereunto; how much more are we in danger of falling into sin, when we readily embrace all occasions and allurements thereunto; as therefore thou desirest to avod any sin, carefully shun and avoyd all the occasions and means therof.

*Id agere debemus, ut vitiorum irritamenta quam longissime profugiamus. Sen. Epist. 51.*

*Peccata non sunt sinenda coalescere &c. sed in exordiis statim enecanda sunt &c. Hilar. Enarrat. in Psal. 36*

2 *If thou art assaulted, resist sin in the beginning*; Doe not dally with temptations, as the Fly with the flame of a Candle, lest thou be burnt before thou be aware; neither doe thou suffer Sin to grow and increase, but rather withstand the first beginnings thereof, and if possibly nip it in the bud. Sin perhaps at first will seem Maiden-like and modest, and not come in before it hath knocked at the door of thy Conscience; but if thou give way to it, and doe not shut

ſhut it out, it will quickly grow familiar, yea and break in ſuddenly upon thee, without giving thee any warning. The beſt way therefore to be rid of it, is, when it firſt offereth to enter, to ſhut the door of thine heart againſt it, and to turn it back with a frowning countenance.

3 *If thou beeſt overtaken with any ſin, labour to recover thy ſelf with all poſſible ſpeed, by true and unfeigned repentance.* Be ſure thou doe not live, nor lye impenitently in the practice of any Sin againſt thy Conſcience, for ſo long thou weareſt the Devils Livery, and art a ſtranger to true peace.

4 *Being recovered, take heed of relapſing*; A relapſe is dangerous in bodily diſeaſes, much more in ſpiritual; Chriſt ſaw this to bee a needful caveat, therefore he gave this advice to a Woman taken in Adultery, and forgiven, *Goe and ſin no more*; yea the ſame advice he gave to the poor *Cripple*, whom he healed at the Pool of *Bethesda*, backt with a ſtrong reaſon, ſaying to him, *Sin no more, leſt a worſe thing come unto thee.* Which doth not imply, that a man may keep himſelf pure, and free from all ſin; but that hee ought with the beſt care, and greateſt watchfulneſs that hee can, endeavour to keep himſelf pure and free from all ſin, eſpecially from enormous ſins, which in an high manner provoke the Wrath of God. Though therefore thou haſt obtained the pardon and forgiveneſs of thy former ſins, it concerns thee to be watchful againſt ſin for the time to come, otherwiſe thou art in great danger of relapſing into the ſame ſins, if not worſe; whereby thy laſt ſtate will be worſe than the firſt.

Joh. 8. 11

Joh. 5. 14

5 *Beware of ſelf-confidence, of preſuming upon, and truſting to thine own ſtrength, which is the readieſt way to a fall*; But be rather jealous of thine own weakneſs, and proneneſs to fall into ſin, for this will make thee careful to eſchew all occaſions of ſin, and temptations unto evil. *Peters* ſelf-confidence was queſtionleſs the cauſe of his foul fall; his reſolution was good, that *though all men ſhould be offended becauſe of Chriſt, yet he would not; yea, that he would dye with him rather than deny him.* But herein was his fault, and indeed the occaſion of his fall, *viz.* That he truſted to his own ſtrength, whoſe example is left upon record, to make us the more wary.

Mat 26. 33. 35

*Ut ruina majorum ſit cautela minorum. Greg. Mor. l. 33*

6 *Carefully avoyd the ſociety and company of wicked men*; I mean, all intimate ſociety, and needleſs familiarity with them; they being the Devils inſtruments, to ſolicite unto all manner of

ſin and wickedneſs; for though they doe not find thee like unto themſelves, yet if thou frequently conſort with them, they will ſoon make thee ſuch; ſo much the Wiſe man intimateth, *Prov.* 13.20. *He that walketh with wiſe men ſhall be wiſe*, i. e. ſhall wax wiſer thereby, *and he that keepeth company with fools ſhall be the worſe for it*; for he will be tainted with their wicked ways and courſes, there being as great danger of infection in wicked and prophane company, as in Peſtilential diſeaſes. And therefore the Apoſtle Saint *Paul, forbidding the works of darkneſs*, (whereby he meaneth all manner of ſins, which he calls works of darkneſs, both becauſe they cannot abide the light, and alſo becauſe they bring a man (without true and unfeigned repentance) unto utter darkneſs,) doth uſe this phraſe, *that wee ſhould have no fellowſhip with them*; implying, that if we keep company with the workers of iniquity, we ſhall hardly reſtrain our ſelves from their ſinful ways and courſes.

Ephes. 5. 11

7 Conſidering thou ſtandeſt not by thine own ſtrength, but by the power of Gods might, thou muſt *often have recourſe unto him by fervent prayer*, as againſt ſin in general, that he would be pleaſed to keep thee from falling thereinto, ſo eſpecially againſt thoſe particular ſins which thou findeſt working and ſtirring in thee, and with which thou art moſt moleſted, earneſtly begging power and ſtrength from God, that thou maiſt be enabled to ſtand in the day of temptation.

II. As thou muſt watch againſt Sin in general, ſo likewiſe againſt the ſeveral ſorts and kinds of ſin. As,

*Peccatum in deliciis*, as *Aug.* calls it.

*I.* Againſt thy beloved Sin; for there is none of us all but wee have in us our darling and beloved Sin, our own Idol (as I may ſay) whereunto we many times doe ſervice, to the great offence of Almighty God.

For the better diſcovery whereof take theſe few directions.

1 Obſerve which way the ſtream of thy thoughts run, eſpecially thy morning thoughts, whether after the world, or this or that luſt, for, *Where the Carcaſs is, there will the Eagles be gathered together*; whatſoever thy beloved Sin is, upon that will thy morning thoughts moſt hover; ſo that if *worldlineſs and covetouſneſs* bee thy beloved Sin, thy morning thoughts for the moſt part will bee upon the world, and the things thereof, how thou maiſt grow great and rich in the world; if *pride and ambition* be thy darling and beloved Sin, then thy morning thoughts will be upon thine advancement, how thou maiſt riſe in the world; and if *uncleanneſs* be thy beloved

ved Sin, then thy thoughts, eſpecially thy morning thoughts, will be unclean, thy head will be taken up with ſpeculative filthineſs, how thou maiſt ſatisfie thy luſt; for this is a ſure rule, *Every man is what hee is moſt in the morning.* As hee that is ſpiritual hath his morning thoughts upon God, or upon ſome ſpiritual and heavenly ſubject; ſo hee that is worldly and unclean, hath his morning thoughts upon the world, and about the ſatisfying of his carnal luſts.

2 Obſerve ſeriouſly what Sin it is thy Conſcience doth moſt and chiefly check thee for, eſpecially in time of affliction, for Conſcience being then awakened will moſt of all check thee for thy beloved Sin.

3 Obſerve what it is wherewith thine enemies doe moſt upbraid thee; for others many times can ſooner diſcern our beloved Sin than we our ſelves, which like a ſtinking breath is ſooner ſented by a ſtander by, than by him that hath it; and thus maiſt thou make a good improvement of the bittereſt objections of thine adverſaries againſt thee.

4 Obſerve what Sin it is thou haſt leaſt power to reſiſt, and with which thou art oftneſt and eaſilieſt overcome, notwithſtanding thy Conſcience checks thee for the ſame; thou haſt hereupon good ground to conclude that to be thy beloved Sin.

5 Obſerve what it is thou thinkeſt upon with greateſt delight; if the thoughts of thy eſtate, and of encreaſing the ſame be pleaſing and delightful to thee, then thou haſt cauſe to ſuſpect *Covetouſneſs* to bee thy beloved Sin; if thoughts of fleſhly pleaſure tickle thee with delight, then thou haſt cauſe to ſuſpect *uncleanneſs* to be thy *Dalilah*, and beloved Sin, or whatſoever Sin it is thou thinkeſt on with greateſt delight.

Having found out thy boſome Sin, thou muſt eſpecially watch againſt that, leſt thou bee ſurpriſed by it; and that for theſe reaſons.

1 Becauſe this Sin is ſo ſweet and delightful to a Sinner, that he doth very hardly part with it; hee will forſake all that he poſſeſſeth, yea and adventure life it ſelf, rather than forſake his beloved Sin; and therefore it may fitly be called *the Sin that hangeth ſo faſt on*, as being not eaſily caſt off. *Herod*, though upon hearing *John Baptiſt*, reformed many things, for the text ſaith, *when he heard him he did many things*, *viz.* which *John* out of Gods Word commanded to bee done; but when hee touched upon his *Hero-*

εὐπερίστατον ἁμαρτίαν. Heb. 12. 1

πολλὰ ἐποίει. Mark 6. 20

*Herodias*, his darling Sin, then he flew off, and thought the Prophet might better ſpare his head, than hee live without that Sin; therefore our Saviour calls our parting with our beloved Sin, *A plucking out of our right eye, and a cutting off of our right hand*, for
Mat. 5. 29, 30 ſaith our Saviour, *If thy right eye offend thee, pluck it out, and caſt it from thee, and if thy right hand offend thee, cut it off, and caſt it from thee, &c.* Which words are not *literally* to be taken, for then they were againſt the ſixt Commandement, but *Metaphorically*, the *eye* and the *hand* being there put for our boſome and beloved Sins; ſo that the meaning of the words ſeemeth to be this, If thy Luſt, or Sin, be as dear to thee as thy right eye, yet pluck it out by mortification, and caſt it from thee; or if thy Sin be as profitable to thee as thy right hand whereby thou getteſt thy living, yet cut it off by mortification, and caſt it from thee; for it is better to mortifie thy deareſt Sin, thy darling Luſt, than that thy whole man ſhould periſh.

2 One beloved Sin in the boſome ſoalienates the heart, that it cannot love Chriſt as it ſhould; as one ſtranger in the boſome of the Wife, ſo takes up her affection, that ſhe cannot love her Huſband as ſhe ought. Wee read in the Evangeliſts, that one covetous luſt in *Judas*, one inceſtuous luſt in *Herod*, one worldly luſt in the rich man, was of ſtrength enough to with-hold each of them from Chriſt, in the enjoyment of whom conſiſts mans chief happineſs, and without whom he muſt needs be miſerable to all eternity. As therefore thou deſireſt an intereſt in Chriſt, maintain an eſpecial watch againſt thy beloved Sin, that that may not draw thine heart off from him.

*II.* Thou muſt with as great care and circumſpection watch againſt the *ſins of the times, and places of thine abode*. So long as thou liveſt in this world thou canſt not be freed from the ſociety and neighbourhood of wicked and ungodly men, but thy care muſt bee to keep thee as free from their wickedneſs as thou canſt. This advice the Apoſtle *Paul* giveth in theſe words, *See that yee walk circumſpectly, not as fools, but as wiſe, becauſe the days are evil*; intimating, the more evil the times are, the more any ſin doth abound in the time and places of our abode, the more watchful ſhould we be over our ſelves againſt thoſe Sins, that we may not be infected nor poyſoned by them: The ſame advice the Apoſtle giveth us in another place, ſaying, *Be not conformed to this world*; *i. e.* take not upon you the form and faſhion of this world, which lieth altogether

Epheſ. 5, 15

Rom. 12. 2

gether in wickedness: apply not your selves to the evil customs, and wicked practices of worldly and prophane men. The Scripture is very clear and plentiful in calling upon us for our separation from the wicked, not so much in our persons, as in our behaviour. How often doth the Lord press it upon his people, that since he had chosen them from the world to be his peculiar people, they should carefully avoyd the sinful practices, and prophane customs of worldly men? and truly, *as it is an high pitch of impiety for a man to be bad amongst good men; so it is an high pitch of piety, for a man to bee good amongst bad men, to retain his goodness in wicked times and places.* Singularity I know is charged upon Gods children as their disgrace, but certainly it is their glory that they are a peculiar people, separated from the sinful vanities and courses of the world; for we read, that the Spirit of God in setting forth the height of mens misery in their Natural state, describeth it by *their living according to the common course of the world*, and the sinful practices thereof. Ephes. 2. 2

*III.* Thou must with as great care and circumspection watch against *secret sins*, as against *open and publick sins*, making conscience of sinning in secret, even when thou hast the opportunity of privacy for the acting and committing thereof, and that for these reasons.

1 Because we are more apt to fall into secret than into open and publick sins. For if we can hide our sins from the eyes and knowledge of men, we are apt to think all is well and safe, and thereupon encourage our selves to sin in secret. The fear of shame and discredit with men, hath great force to restrain men from committing sin in the publick view, but in secret few care what they doe; and therefore the Murtherer and Adulterer are brought in by *Job* emboldning themselves, saying, *No eye seeth us.* Job. 24. 14

2 Howsoever we may hide our secret sins from the eyes of men, yet it is impossible to hide them from the all-seeing Eye of God, who seeth all, himself unseen of any, *being present in all places, beholding both the evll and the good*, Prov. 15. 3. the Night and the Day, the Darkness and the Light are both alike to him; and thereupon saith *Elihu* in *Job*, *There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves*; If then *thou wilt sin securely*, saith *Augustine*, *seek out a place where he seeth thee not, and there doe what thou wilt*; But seeing God is present in all places, it is impossible thou shouldest hide thy sins from his all-seeing Eye; and therefore never be encouraged to sin in hope of

ὁ πανθ' ὁρῶν, αὐτὸς οὐχ ὁρώμενος. *Eurip.*

Job 34. 22 *Quare si peccare vis, quære ubi te non videat, & fac quod vis. Aug.*

of secrecy, for neither *Rachels* stoln Idols, nor *Achans* accursed Stuff, nor *Gehezi's* close bribery could be concealed from him, whose eyes are in every place, and that even as flames of fire.

3 As God here seeth and taketh notice of our most secret sins, so he will one time or other discover those deeds of darkness to our great confusion, without true and unfeigned repentance; if not here in this life, yet at the Day of Judgement, when our most secret Sins shall be discovered to the view of all; for as the Wise man speaketh, *God will bring every work into Judgement, with every secret thing, whether it be good, or whether it be evil.* There is never a wicked man almost in the world, though never so formal, but he hath at some time or other committed that wickedness in secret which he would not have known for all the world; but know for certain, that at the Day of Judgement all the world shall hear thereof, for then all thy secret sins shall be discovered to Angels, Men, and Devils; thy secret uncleanness, and close adultery, thy pilferings and stealings, thy false weights and measures shall be brought to the view of all, to thine eternal shame and confusion. Were our hearts thorowly possessed herewith, oh how watchful would it make us over our selves in secret, and fearful to adventure upon any Sin, though we have the opportunity of privacy for the acting of it?

Eccles. 12. 14

*IV.* Thou must be watchful against the *least sin*, not esteeming any Sin so small and venial, as that thou maist safely give it entertainment, and continue in it without true and unfeigned repentance, and that for these reasons.

1 By the least Sin the Law of God is transgressed, his Justice violated, and his Wrath provoked; and therefore farre be it from us to account that Sin little, which is committed against a God of infinite Majesty; whereupon saith Saint *Augustine*, *Doe not consider the smalness of thy sins, but the greatness of God, who is displeased and provoked by them.*

*Ne consideres quod parva sint peccata, sed quod magnus sit Deus cui displicent. Aug. de Pœnitent. vera & falsa, cap. 8.*

2 Little Sins are apt to make way for greater; as a little Boy let in at the window, will open the door, that the stoutest Thief may enter in, and rob and spoyl the house; so little Sins being once admitted, will in time set wide open the door of our hearts, that the greatest and grossest may enter in, and so rob and spoyl us of all grace and goodness; and therefore despise not the smallest Sin, for even that is a step to a greater; for who sees not by daily experience, that unclean thoughts, and filthy words, draw

many

many on to unclean actions; yea as *Juſtin* reports of *Ninus* his Victories, how *every Victory was a means of another conqueſt*. So every ſmall Sin is a means and way to a greater. Obſerve it in ſome particulars, when *Cain* ſuffered his anger to riſe in his heart againſt his brother *Abel*, how ſuddenly did his anger boyl up into hatred, and his hatred break forth into actual murther? When *Lot* gave way to Drunkenneſs, how ſhamefully did he fall into that unnatural Sin of Inceſt, even with his own Daughters? And this muſt needs be ſo.

*Quaq; ſequentis victoriæ cauſa fuit. Juſtin. lib. 1.*

1 Becauſe it is the proper effect of Sin, to work in the Sinner a greater propenſity and inclination unto Sin, ſo that one Sin draweth on another.

*Qui a minimis incipiunt, in majora prorumpunt.*

2 Becauſe God in his Judgement doth uſually puniſh Sin with Sin, I mean, God doth many times puniſh ſome mens leſſer Sins, by leaving them ſo to themſelves, and to the corruptions of their own wicked hearts, that they break forth into the acting and committing of groſſer Sins. The Lord doth not only puniſh men according to their Sins, but he ſometimes maketh their Sin their puniſhment; which is the ſoreſt puniſhment, and dreadfulleſt judgement that can befall any man in this life. The beſt means therefore for a man to keep himſelf from great and hainous Sins, is, to be watchful againſt ſmaller Sins, and to make conſcience of them; for though at the preſent thou abhorreſt the very thought of Murther, and ſuch like hainous Sin, yet if thou giveſt way to uncleanneſs, or liveſt impenitently in any other Sin, the Lord in his Juſtice may leave thee ſo to thy ſelf, as that thou ſhalt break forth into actual Murther for the covering of thine uncleanneſs. Thus it fell out with *David*, who queſtionleſs abhorred the thought of Murther, yet having committed uncleanneſs with *Bathſheba*, ſoon after murthered *Uriah* (though an innocent man, and one of his Worthies) for the covering of his Adultery. And how many Women in theſe our days, who abominated the very thought of Murther, yet have moſt cruelly ſlaughtered their tender Infants, for the concealing and covering of their unleanneſs? As therefore thou wouldſt avoyd Murther, or ſuch like hainous Sins, be watchful againſt, and careful to avoyd leſſer Sins, leſt they make way for the other.

2 Sam. 12. 9

3. The leaſt Sin cannot be expiated, nor pardoned, without the precious blood of the Son of God. That expreſſion of the Apoſtle is obſervable, *Chriſt was delivered to death for our offences*; the

διὰ τὰ παραπτώματα. Rom. 4. 25

word in the Greek translated *Offences*, signifieth properly our *slips*, implying, that our smallest Sins could not be expiated without the bloody death of *Jesus Christ*. Oh let not us overlightly account of that, for which Christ paid so dear a price as his own most precious blood.

## CHAP. X.

### *Directions concerning* Apparel.

AS thou must be watchful against all kind of Sin, so likewise over the things which in their own nature are lawful; for it is in the use of things lawful wherewith the Devil doth most prevail, at least with those who are not grosly wicked and prophane; I shall shew thee some instances of things lawful, over which thou oughtest to be watchful, *viz.* *Apparel*, *Eating and Drinking*, *Recreation*, *thy Calling*, &c.

Of these in their order, and first of *Apparel*. Touching which,

1 I shall shew thee the usual abuses, and sinful follies, which ought carefully to be avoyded.

2 Lay down some general Rules and Directions to be observed therein.

The abuses and follies are,

1 Either about the *matter* of Apparel.

2 Or the *manner* thereof.

3 Or about the *time* spent therein.

*1.* About the *matter* of Apparel there are two extreams, one in *excess*, the other in *defect*.

1 The extream *in excess* is, when the *matter* of thy Apparel is too costly above thine ability; this makes some bring upon themselves such debts, as they are never able to discharge; and this makes others so straight-handed towards the poor, and other good uses, their Apparel being above their ability.

2 The extream *in defect* is, when any attire themselves too meanly and basely, below their ability and degree; as many doe, some out of their base and sordid covetousness, who have no heart to enjoy in any comfortable measure what they possess, which is a curse from God upon them; and others do it meerly to make ostentation of their humility, and of their contempt of the world, who in the mean time are proud of their humility, and affect glory there-

thereby; as *Socrates* told *Antisthenes*, that he could espy his pride through the holes of his coat; for there may bee pride as well in base and sordid cloathes, as in rich and gorgeous apparel.

*Ornatus & sordes pari modo fugiendi sunt; quia alterum delicias, alterum gloriam redolet. Hieron. ad Nepotian.*

*II.* For the *Manner* of Apparel, it is unbeseeming divers wayes.

Gen. 37. 3
2 Sam. 13. 18

1 When it is too light in colours; for this end the Parties Calling, and age must be respected; *Joseph* being a Child wore a party-coloured Coat, and so did *Thamar*, being a Maid, and a Kings Daughter; but for a man or woman grown in years, to attire themselves in light colours, as if they were young, this is very unbeseeming.

2 When it is, new fangled after every new fashion. I deny not but Fashions may be observed and altered, for to be too strict in holding an old fashion, when through custom it is clean worn out, is an extream, and implieth too much affectation of singularity, if not pride: but to be ever prying into new fashions, and following the same with the first, argues too much levity and lightness, if not pride also.

3 When it is wanton and immodest, by leaving open any part of the body which ought to be covered, be it back or breast. How many are there who in apparelling themselves, affect rather to bee *adorned* than *cloathed*, and to delight others eyes than to preserve their own healths? proclaiming by their outward garments their inward pride, and wantonness, as though they would have all men to take notice of their vanity and lightness.

*III.* For the *time* of apparelling thy self, it is excessive, when more time is spent in attiring thy self than is requisite; though the Apparel be not above thine ability, nor yet unbeseeming thy place, but every way very modest and sober, yet herein mayst thou fail, if through niceness and curiosity thou trifle away too much of thy precious time, whereby it cometh to pass that the time which should be spent in offering up thy Morning Sacrifice of Prayer, in reading the Word, and other Duties of Piety, is spent in dressing thy body; so as those other necessary duties are either omitted, or very cursorily performed; the greatest offence herein is on the Sabbath Day. It hath pleased the Lord out of respect to our weakness, to afford some time even of his own Day, as for eating and drinking, so for apparelling our selves; now, for us to abuse this liberty, by spending more time herein than is necessary, is not only gross ingratitude, but an high provocation of God.

Having ſhewed the ſeveral abuſes, and ſinful follies in, and about our Apparel,

I come now to the Rules and Directions to bee obſerved therein.

1 For the *Matter* of thy Apparel, thou muſt cut thy Cloak according to thy Cloath, as the Proverb is, yea let it rather be under than above thy ability, that thou maiſt be the better able to give to every one their due, eſpecially the poor.

2 For the *Manner*; obſerve thine age, place, calling, condition, and the like; and withall note what beſt beſeemeth thee. For this end obſerve, what the moſt grave, wiſe, religious of the ſame rank doe, and let thine Apparel be ſuch as may declare thy modeſty, ſobriety, humility, temperance, &c.

Obj. *Many meanly attred are as proud as others.*

*A.* Yet they proclaim it not; beſides, how canſt thou tell it? thy very Apparel both argueth pride, and ſtirreth up pride.

3 For the *Time*; ſpend no more time in apparelling thy ſelf than needs muſt; to that end bee not over-curious, nor over-long.

## CHAP. XI.

### *Of our behaviour at Meals.*

COnſidering our Adverſary the Devil layeth in every place baits and ſnares to entrap us, ſo eſpecially at our Tables; therefore it concerns us in a ſpecial manner to bee watchful over our ſelves at our Meals.

For your better help therein take theſe Directions.

*I. Forget not to pray unto God for a bleſſing on the creatures whereof thou art to partake*, for as the Apoſtle ſpeaketh, *Every Creature of God is good, being ſanctified by the Word of God, and Prayer.* By the *Word*, as it doth ſhew and warrant our right thereunto; and by *Prayer*, as it is a means appointed by God for obtaining his bleſſing upon his Creatures, without which they will doe us little good; for the Creatures in themſelves are weak, and cannot ſtrengthen us, it is the bleſſing of God alone that maketh them effectual for our nouriſhment; and this our Saviour teacheth, where he ſaith, *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God*; i. e. bread doth not nouriſh by its own power, but by the appointment and bleſſing of God. And there-

1 Tim. 4. 4, 5.

Matth. 4. 4.

therefore it was the usual practice of our Saviour to lift up his eyes to Heaven, and crave a blessing upon the Creatures before hee did partake thereof; and this hath been the usual practice of the Saints, and people of God before, and since Christs time. Having therefore such worthy Patterns and Presidents, follow them, not daring to partake of any of Gods good Creatures, till thou hast lifted up thine heart to God, and craved his blessing upon them; for otherwise, how justly mightest thou expect from God a curse, rather than a blessing?

1 Sam. 9. 13
Acts 27. 35

*II. Eat as in the presence of God*; God is ever present with u whersoever we are, as in our Beds, so at our Boards, eying and observing all our actions, *like a well drawn Picture, that eyeth each one in the room*; so God eyeth each one in the world, as if his eye were upon him alone. It will be therefore thy wisdom whersoever thou art, to carry thy self as in the sight and presence of God, more particularly at thy Meals, when thou art most apt to forget God, and to give out thy self to the Creature, and to the satisfying of thy carnal lust and appetite.

ἡ πρὸς πάντας ὁρῶσα τὰς παρειδύλας εἰκών. *Greg. Naz.*

*III. Season and sanctifie thy Meals with spiritual communication, and holy, at least useful discourses, that thy soul as well as thy body may be fed and nourished.* To this end take occasion to raise up both thine own heart, and the hearts of such as are with thee, to an affectionate remembrance of God, by whose goodness and bounty you enjoy what is set before you, that thereby your hearts may bee inflamed with a greater love unto him. We read in the *Evangelists*, that it was Christs usual practice at Meals, to fall into such discourses as tended to the spiritual good of those with whom he sat, ministring grace to the hearers: whose example herein is worthy our Christian imitation. And in regard of your great backwardness unto, and barrenness in spiritual discourses, that you cannot suddenly find out any fit matter for it, it will be a point of spiritual wisdome in you, before-hand to think of some seasonable, savoury Heads whereon to discourse at Meals, which may tend to the good and edification of others; and resolve to embrace every opportunity that is by any offered to you for good discourse. Yet I deny not, but you may lawfully at Meals discourse as of Newes, so of Civil matters, or of your own affairs, and the like, especially when you perceive that your company is unfit, or unwilling to fall upon any spiritual discourse; yet you shall doe well to season your Civil and Moral discourses with some spiritual and savoury expressions.

Luke 5. 31
Luke 7. 41
Luke 14. 16

*IV. Fail not to give thanks after meals, for that comfortable refreshment you have found from the creature.* As yee ought to begin your Meals with Prayer unto God for his blessing, so yee ought to end them with praises and thanksgivings unto God; which the Lord gave in special command unto his people, saying, *When thou hast eaten and art full, then thou shalt bless the Lord thy God*; and saith the Prophet *Joel* to Gods People, *Yee shall eat and be satisfied, and praise the name of the Lord your God*; yea we read that the *Heathenish Idolaters* at their feasts were accustomed to praise their false gods, for it is said, *They drank Wine, and praised the gods of gold, and of silver, and of brass, of iron, of wood, and of stones.* Is it not then a wonderful shame for Christians after their Meals not to praise the true God, from whom we receive all the good things we doe enjoy? yea what is it but brutish and swinish ingratitude, if when God openeth his hand, and filleth us with plenty of good things, we doe not open our mouthes in praises and thanksgivings unto God, giving unto him the glory thereof?

Deut. 8. 10

Joel 2. 26

Dan. 5. 4

Q. *Is it lawful to feast?*

*A.* Surely yea; for,

1 We read in Scripture that eminent Saints have made great Feasts, as *Abraham*, who made a great feast at the weaning of *Isaac*; and *Isaac*, who made a feast for *Abimelech*; the like wee read of divers others. And in the New Testament wee read of a Marriage-feast, which Christ honoured with his presence, and Miracle which he wrought thereat, in turning Water into Wine. The Christians in the Primitive times had their *Love-feasts*.

Gen. 21. 8

Gen. 26. 30

Joh. 2. 1, &c.

ἀγάπας. *Tertul.*

2 God hath given us liberty to use his good Creatures, not only for our necessity, but also for our delight; yea it is very observable, that the Lord hath made more Creatures for our delight, than for our necessity.

3 By our Feasting, Gods bounty is manifested, our hearts lift up in admiration thereof, amity maintained, and the poor releeved.

But though Feasting bee lawful, yet it must bee observed with these Cautions.

τρώγοντες. Mat. 24. 38 *Voluptates commendat rarior usus, Juvenal, Sat.*

1 *It must not be a daily practice*; Feasts are not for every day. It is noted for one of the Sins of the Old World, that they were *given to eating*, as the word in the Original properly signifies; and therefore let not your feasting be too frequent; and *indeed, pleasures are more pleasant if they be seldome used.*

2 *It must be framed according to your ability*: for then feasting is sinful, when it is above or beyond your estate.

3 *The time of Feasting must be seasonable*: for as there is a time and a season for Feasting, so there is a time and a season for Fasting; and to feast at such a time when God calls us rather to fasting, is very unseasonable. This the Prophet *Isaiah* reproves in the people in his days. Isa. 22. 12, 13

4 *Excess and intemperancy in Feasting must bee avoyded.* This caution our Saviour giveth to his own Disciples, *Take heed to your selves, lest yee be overcharged with surfeiting and drunkennesse*; intimating, that the best men are too too apt to exceed therein, and to goe further than religion or their own health will warrant them. The end of eating is, that our bodies being thereby refreshed, we may be the better enabled to serve God, in the duties both of our general and particular calling. When therefore by your eating and drinking you find your selves disabled to perform the duties of your places and callings, and very unfit for the duties of Gods Worship and Service, you have then too much exceeded therein; which excess, as it is very unbeseeming your Christian profession, so it is very prejudicial to your healths; for as *temperance* is accounted the most wholsome Physick, so *intemperance* is found by sad experience to be little better than poyson to our bodies: as being the Nurse of all Diseases, in which respect, the *Glutton is said to digge his grave with his teeth.* Luk. 21. 34

*Insanire facit sapientes copia vini.*

*Cum Graeci Gulosos ὀψωφάγους appellarunt, bene mihi videntur verũ finem significasse ut qui eos ὀψωφάγους h. e. a salute alienos intellexerint. Clemens. pædag. lib. 2. cap. 1*

5 *Expence of time in Feasting must carefully be avoyded*; for expence of time is as bad as excess in eating and drinking; therefore the Prophet *Isaiah* denounceth *a woe unto them that continue until night, till wine inflame them*; i. e. who sit at it, and over it, till their bodies are inflamed; for it is the ordinary effect of Wine, and strong Drink, immoderately taken, to inflame the body, as with filthy lusts, so with burning feavers. Isa. 5. 11

6 *The poor must be remembred.* This is expresly commanded to be done in the days of Feasting; *Then said* Nehemiah *unto the People, goe your way, eat the fat, drink the sweet, and send portions unto them for whom nothing is prepared.* It seems to have been the custom of Gods People of old, on their dayes of feasting, to send some of their cheer to the poor, especially to the fatherless and widows. In *Ester* 9. 22. we read, that *dayes of feasting and joy, were dayes as of sending portions one to another, so of gifts to the poor.* God doth purposely give plenty to some, that out of their abun- Neh. 8. 10

dance

dance they ſhould impart to ſuch who have not ſufficiency, but want neceſſaries. To this end care ſhould bee taken that nothing ſhould be loſt, or through careleſneſs ſpoyled; for if our Saviour, after he had fed the poor by Miracle, yet would not let any thing be loſt of his proviſion, but commanded the fragments to bee gathered up; then how much more ſhould we be careful that nothing ſhould be loſt, or ſpoyled, but rather given to the poor?

Joh. 6. 12

7 *Your Feaſting muſt be ſanctified with holy conferences and diſcourſes, which may both feed and ſeaſon others*; but of this I have formerly ſpoken.

8 *In your Feaſting, often meditate, as of Gods bounty, in providing ſo plentifully for you, ſo of his goodneſs, in cauſing ſo many creatures to dye for you*, who deſerved death moſt of all, and are leſs than the leaſt of Gods mercies.

9 *At the end of your Feaſting examine your carriage*, and conſider whether any thing offenſive to God and man hath paſſed from you, and confeſs it unto God in Prayer, with ſome grief and ſorrow, and then earneſtly beg of God the pardon and forgiveneſs thereof, in and for the merits of Jeſus Chriſt.

## CHAP. XII.

### *Of Sports and Recreations.*

AS you ought to be watchful over your ſelves at your Meals, ſo likewiſe at your Recreations; for though ſome recreations are lawful, yet are we generally apt to abuſe them unto licentiouſneſs, and to adventure upon all manner of ſports and recreations without any difference; therefore I ſhall ſhew you,

1 What kind of Sports which are uſed for recreations are lawful.

2 How thoſe which are in their kind lawful are abuſed, and ſo made unlawful.

Unlawful Sports and Recreations may bee brought to theſe Heads.

1 All ſuch wherein neither wit of mind, nor exerciſe of body is uſed, as *Dice-play*, and *ſome Games at Cards*, for in them is nothing but an expectation of an uncertain event, wherein neither wit of mind, nor exerciſe of body is uſed, which are the main ends of Sports and Recreations, either for the refreſhing of our minds, or bodies, that we may thereby bee the better enabled for the honour

honouring of God in the discharge of the duties of our place and calling.

2 Such as bring danger to men as of old was fighting with Beasts, and now Matches at Foot-ball, fighting at Cudgels, especially fighting with sharp Weapons, much like the playing of *Joabs* and *Abners* men, who at length killed one another. 2 Sam. 14. 15, 16.

3 Such as declare Gods punishment on the Creatures for mans Sin, as Bear-baiting, Cock-fighting, and the like; the enmity that is in one Creature against another, is a punishment on the poor Creatures for mans Sin, and therefore ought not to bee a ground or matter of sport and rejoycing unto us, but rather of sorrow and humiliation.

4 Such as are forbidden by the Laws of the Land, or place where we live; for Sports and Recreations being among indifferent things, the Magistrates authority is especially of force in them; and in this respect our ordinary *Stage-Playes* in this City are unlawful, which the Players knowing, to avoyd the penalty of the Law, they call their *Play-houses*, *Private houses*.

Thus have I shewed you, what kind of Sports are unlawful.

*II.* The next thing to be considered is, how those Sports which are in themselves lawful, are made unlawful by mens manner of using them.

1 *When too much time is spent in them.* Recreations should bee as sauces to your meat, to sharpen your appetite unto the duties of your Calling, and not to glut your selves with them, so as to make your selves the more unfit, both for the duties of your Callings, and of Gods service; you must know, that the main and principal end of Gods sending you into the world, was not to follow your pleasures, but that you should spend your time and strength in the duties of Gods service and in the means whereby you may be fitted thereunto.

2 *When your Recreations are made a trade of Merchandise,* as when men Play meerly to get mony; that which a man gains by this traffick, he cannot with a good conscience possesse and enjoy; it is not by God given him, because he cometh not to it by lawful means, but is rather as *stolen goods*, over which Gods curse hangeth; and as for the party that loseth, he also is guilty of Theft, for that which he loseth he purloyneth from his Wife, Children and Family, if he have any; or if not, from Church, Commonwealth, and poor. Oh that all our Gamesters would consider what a fear- Zeck. 5. 3, 4

a fearful reckoning they are to make at the Day of Judgement, not only of their precious time lavishly mis-spent, but also of their estates for the most part wickedly lost; when in their account there shall be found so much wasted in Gaming, and so little given to the Poor, and charitable uses.

Q. *Is it altogether unlawful to play for mony?*

A. I will not say it is altogether unlawful to play for money, provided that what you play for be but a small matter, of little value; which is to be measured according to the estate and quality of those who play.

3 *Lawful Recreations are made unlawful, when they are used at unseasonable times*; as on days of Humiliation, and on the Sabbath Day, in which time the Lord forbiddeth all men *to seek their own pleasure*; Isa. 58. 13. for if the Lord hath forbidden the works of our honest and lawful Callings on the Sabbath Day, much more needless Sports and Recreations, which though lawful on other dayes, yet most unlawful upon that Day, which the Lord hath in a special manner Consecrated and set apart, and that wholly to the duties of his Worship and Service.

4 *When they are so used as they raise a mans Passion unto anger, fury, and the like*; or that they cause swearing, cursing, brawling, quarrelling, with the like evil effects. Hee that cannot moderate his Passion, nor rule his Tongue at Play, is not fit for it.

5 *When in your Recreations you forget God*, who is present with you as at all times, so in all your actions; and therefore respect ought to be had to God, as in all your actions, so in your recreations: Then you are to remember, that you are in the presence of God, who seeth and observeth every thing. Which would bee a special means to keep and restrain you from many uncivil and uncomly actions. To conclude this particular, In your recreations see you use no unlawful sports, and in lawful sports so carry your selves as you turn them not into sin. To that end,

1 Use them sparingly, not spending too much time therein.

2 Use them not for gain, but for refreshment.

3 Let them be seasonable for the time, not on Days of Humiliation, nor on the Sabbath Day.

4 So use them as you break not forth into anger and fury, much less cursing and swearing.

5 So use them as you forget not God, but in all your recreati-

ons

ons have respect unto him, in whose presence you are whersoever you are, and whatsoever you doe.

6 Yea so carry your selves, as you would not bee afraid that Christ should come to Judgement when you are in them.

7 So use recreations, as they may refresh your body, and make you more fit to perform the duties of your Calling, both general and particular; and not contrariwise more unfit, and indisposed thereunto.

## CHAP. XIII.

### *Of the Duties of our Callings.*

EVery one ought to have special regard to the duties of that particular Calling wherein he is placed by Gods Providence; in a conscionable discharge whereof consists the very life and power of religion.

For the more profitable handling of this Branch of Christian watchfulness, *viz.* over our particular Callings,

1 I shall premise a few things.

2 Give you some directions to help you therein.

The things to be premised are these.

*1. That every man ought to have a certain Calling*, wherein hee may exercise himself to the glory of God, and good of others which will appear from these reasons.

1 *It is the Ordinance of God, that in the sweat of his face every man should eat his bread*; which words are to bee understood not only as a Curse, but also as a Command; yea *Adam* in the state of Innocency had a Calling appointed him by God, namely, *to dress the Garden.* Gen. 3. 19 Gen. 2. 15

2 Whosoever hath no Calling whereby hee may bee profitable to Human society, is said to *live disorderly*, and *walk inordinately.* 2 Thes. 3. 11

3 *Manifold mischiefs and evils are avoyded by following a lawful Calling.* For idleness is the cause of many evils, hee that giveth himself up to sloathfulness is a fit subject for the Devil to work upon; yea an idle person is the Devils Shop, there he works, ever busie when men are most idle; but if he find them busie at their Calling, then he starts back, knowing it to be no convenient time to set upon them with his temptations. And therefore it was the

*Semper aliquid, operis facito, ut Diabolus te semper occupatum inveniat, Hier. ad Rustic.*

*Aut nihil agendo, aut male agendo, aut aliud agendo.*

advice of Saint *Jerom*, To be always exercising our selves about some good work or other, that the Devil may never finde us unoccupied. How blame worthy then are those unprofitable burthens of the earth, I mean such who because of their birth, or estate, think themselves exempted from all imployments, and thereupon pass away their time *either in doing nothing, or in doing evil, or in doing that which is to no purpose?* What can they expect but that heavie doom, *Cast yee the unprofitable servant into utter darkness, where shall be weeping, and gnashing of teeth.*

Mat. 25. 30

Q. *Would you have Gentlemen, and men of large estates, to exercise themselves in some bodily labour?*

*A.* Surely no, yet are they not exempted from such labours and imployments as beseem their place and state; yea the more gracious and bountiful the Lord hath been unto them, the more studious should they be how to improve their time, and talents, their gifts and parts to the glory of God, and to the good of Church and Common-wealth.

*II. That our Calling ought to be honest and lawful*; that is, such an one as our labour in it may tend to the glory of God, the good of our neighbour, and the furthering not only of our own tempotal, but also of our spiritual welfare.

*III. Every man ought to contain himself within the limits of his own Calling*, and not to intrude and busie himself in the Callings of others; for as there is nothing more pernicious to an Army than disorder, when as some intrude themselves into others places; as when the Common Souldier will thrust himself into the place of a *Lieutenant*, or *Captain*, and take upon him to execute their offices: So nothing is more dangerous to the Church Militant, than when any disorderly usurps anothers place and office, not sparing the Function of the Ministry, which the Lord *would have no man to take upon him, but he that is called of God*, as was *Aaron*; Gods sore Judgements on *Corah* and his company for such intrusion, is left upon record, to keep off others from the like attempt; and their censers were kept by Gods special command, as a memorial and warning to all posterity.

Heb. 5. 4

Numb. 16. 38, 39, 40

These things premised, come we now to the *Directions*, to help you in the discharge of the duties of your personal and particular calling.

*I. Begin with God, by seeking unto him by Prayer, as for the pardon of thy sin; and supply of all needful graces, so for his blessing upon*

*upon thy lawful pains and endeavours*, for as the Apoſtle ſpeaketh, *By the Word of God and Prayer all things are ſanctified*, and therefore it muſt needs be an unſanctified way and courſe to begin any thing without firſt ſeeking unto God by Prayer for a bleſſing; for indeed it is his bleſſing alone that maketh rich, and that cauſeth any thing we take in hand to thrive and proſper; which *Moſes* acknowledgeth, where ſpeaking to the people of *Iſrael*, he ſaith, *It is the Lord that giveth thee power to get wealth.* As grace and glory are the free gifts of God, ſo likewiſe are wealth and riches, houſe and inheritances; and therefore without Gods bleſſing all our pains and endeavours in our Callings will little avail us; which bleſſing is obtained only by earneſt and fervent Prayer unto God for the ſame.

1 Tim. 4. 5

Deut. 8. 18

*II. Be painful and induſtrious in the duties of thy Calling.* Which direction the Wiſe man giveth in theſe words, *Whatſoever thy hand findeth to doe, doe it with all thy might*; i. e. whatſoever works or duties belong unto thee by vertue of thy Calling, *doe them with all thy might*; i. e. doe them vigorouſly, diligently, and induſtriouſly. This our Saviour commendeth to us by his own practice, for ſaith he, *I muſt work the works of him that ſent me, while it is day*; This phraſe, *to work the works*, is an Hebraiſm, and implieth a thorow acting or doing of a thing, and that with diligence, till it be finiſhed; which was our Saviours conſtant courſe and practice, as this phraſe implieth, *While it is day*, noting his continuance therein to the end of his life; for the words here properly ſignifie *the whole time of Chriſts life*, the ordinary time of a mans life being uſually ſtiled *His day*; and herein ſhould you imitate your Lord and Saviour, by *working the works of him that ſent you*, diligently performing the duties which belong to your ſeveral places and callings. For your encouragement thereunto know, that diligence in your Calling is uſually crowned with riches and plenty, according to that of the Wiſe man, *The hand of the diligent maketh rich*; and again, *the ſoul of the diligent ſhall be made fat*; i. e. ſhall be enriched with outward bleſſings. And truly it is very rare, but that a bleſſing doth accompany a diligent hand; the Greeks ſay, that *plentifulneſs follows painfulneſs*, and *that all things are made ſervants to care and induſtry.*

Ecclſ. 9. 10

Joh. 9. 4 ἐργάζεσθαι τὰ ἔργα.

ἕως ἡμέρα ἐστίν.

Prov. 10. 4
Prov. 13. 4
Πόνῳ πλοῦτος ὀπηδεῖ. Τῆς ἐπιμελείας δοῦλα πάντα γίνεται. *Strob.*

But yet herein care is to be had, leſt while you are diligently following the works of your Calling on the one hand, you be not overtaken with worldlineſs, and covetouſneſs on the other. And therefore I ſhall give you two Cautions.

*Dum vitant ſtulti vitia in contraria currunt.*

Caution 1. 1 *Bee not so diligent in following thy particular Calling, that thou neglect the Duties of thy general calling as a Christian*; I mean, be not so eager in following thy worldly businesses and imployments, that thou neglect thy spiritual businesses, as thy morning and evening devotions unto God, &c. Though thou mayest spend the greatest part of every of the Six Dayes in thy worldly businesses and imployments, yet thou oughtest to spend some part of every day in spiritual imployments, whereby thy worldly businesses will bee the better seasoned and sanctified. When thou comest to lye upon thy Death-bed, and lookest back into thy life, then that time which hath been taken from thy worldly businesses and imployments, and spent in Praying, reading, hearing, meditating, and the like, will yeeld thee most comfort.

Caution 2. 2 *Labour to bee heavenly-minded in earthly imployments*; to follow worldly businesses with spiritual affections, often lifting up thine heart unto God in some heavenly ejaculations; yea, labour to make some improvement of that time, wherein thou art following the works of thy Calling, to some spiritual advantage by useful Meditations, especially if thine own imployment bee such as exercise the hand, and not the head. As thou art eagerly following thy worldly businesses, oft meditate on that excellent

Mark 8. 36 saying of our Saviour, *What will it profit a man, if hee shall gain the whole world, and lose his own soul?*

*III. Resolve and strive to be faithful and sincere in all the works of thy calling*; and with a kind of disdain abhor to get any thing by wicked and deceitful courses, as knowing that a little ill got may empoyson a mans whole estate, and bring a curse upon all that hee possesseth; let there bee therefore truth, equity, and plainness in all thy dealing with men; circumvent no man, according to that of the Apostle, *Let no man goe beyond, and defraud*

1 Thes. 4. 6 *his brother in any matter, because the Lord is the avenger of all such.* Where the Apostle dissuadeth us from all fraudulent and deceitful dealing, by an Argument taken from the dangerous and dreadful consequence of such Sins, laying us open to the vengeance of that God who is in his wrath *a consuming fire.* In all thy

Heb. 12. 29 dealings with men observe that royal law, and standard of all

Mat. 7. 12 equity, which is, to *doe as thou wouldest bee done by*, for as our Saviour speaketh, *This is the Law and the Prophets*, i. e. the summe of that which in the Law, and by the Prophets is delivered concerning our carriage towards our Neighbour, and dealing with him.

*IV. Ha-*

*IV. Having used thine utmost diligence in thy lawful Calling, trouble not thy self with carking and distrustful thoughts about the issue and success of thine endeavours*; which direction our Saviour giveth, when he saith, *Take no thought, saying, what shall we eat, or what shall we drink, and wherewith shall we be cloathed?* And again, *vers.* 34. *Take no thought for the morrow*, i. e. for the time to come; the word in the original translated, *take no thought*, implieth a *carking, distrustful thought*, whereby the mind is disquieted about the issue and success of our pains and indeavours. All care and thought about worldly things is not forbidden; for care in general is onely *a study applied to the obtaining of something*. Now wee may in the use of lawful means, apply our selves to the obtaining of what is good for us; but wee must not bee too solicitous, nor distrustful about the issue and success of our indeavours. The former is called *an industrious care*, which is lawful; The latter *a carking, distrustful care* about the issue and success of our pains, which is sinful and unlawful; for thereby wee usurp upon Gods peculiar right, and take his work out of his hand.

Mat. 6. 31.

μεριμνᾶν quasi μερίζειν τὸν νοῦν, dividere mentem, aut distrahere animum.

*Solicitudo importat studium quoddam adhibitum ad aliquid consequendum. Aquin. 2. 2. q. 55.*

μελέτη sive ἐπιμέλεια, μέριμνα.

V. *As often as thou receivest any blessing from God, forget not to return unto him the praise and the glory thereof*, acknowledging that whatsoever the means hath been, that hee is the chief cause, and principal author of all those benefits and blessings which thou enjoyest: for, the truth is, *There is nothing more acceptable to God than a grateful mind*, it being one of the sacrifices wherewith hee is well pleased.

οὐδὲν γὰρ ἥδιον τοῦ Θεοῦ ἀποδέκεται, ὡς ψυχὴν εὐχάριστον. *Chrysost. Hom. 52. in Gen.*

## CHAP. XIV.

### *Of our Behaviour in Secret.*

IN regard of the manifold temptations whereunto wee are subject, both when we are by our selves alone, and also when wee are in company with others; It is our duty, and will bee our wisdome to keep a narrow watch over our selves, both in *our solitariness*, and also *in company*.

First, When wee are *alone*, our care must bee, that wee be neither ill imployed, no idle and unfruitful, but that wee be taken up with spiritual and heavenly Meditations.

1 For Solitariness is the Devils opportunity, which hee hath alwaies been careful to imbrace, and improve to the utmost advantage; as wee see in *David*, who when hee was walking alone upon

2 Sam. 12. 2.

upon the roof of his house, then the Devil set upon him, tempted him unto luit and prevailed with him. The experience hee hath of his great advantage thereby, maketh him still careful to imbrace and improve the same. And therefore how doth it concern us to be then especially watchful over our selves?

2 Because wee are then in most danger to be overtaken and foiled with our own sinful lusts; then are wee most apt to let out our hearts in speculative wantonness, and contemplative wickedness, by feeding our fancies, and pleasing our selves in lascivious, ambitious, revengeful, and other wicked thoughts. In which respect wee ought in our solitariness carefully to watch over our hearts, being then in greatest danger of these *spiritual rapes.*

To this end I shall commend that excellent, but too much neglected duty of *Divine Meditation*, which is twofold.

1 *Sudden and occasional.*

2 *Set and deliberate.* Of which severally. And first of sudden and occasional Meditation.

For the better clearing whereof I shall shew

1 The nature therof, what it is.

2 Add some Motives to quicken thee up to a frequent use thereof.

I. For the nature of occasional Meditation; *It is a sudden fixing of the mind upon some profitable subject, occasioned by some thing that wee see or hear.* The which may bee done at all times, and in all places, when thou art at home about the works of thy Calling, or walking abroad. Of this sudden and occasional Meditation there may be much use, by reason of the variety of Objects, which present themselves to our view; for every creature that wee behold, doth afford unto us plentiful matter of spiritual and heavenly Meditation; from each of them thou mayest take occasion to meditate of God, and of his Attributes shining in them, as the Power, Wisdome, Goodness, and other Attributes of God. In this respect *David* saith, *The Heavens declare the glory of God, and the firmament sheweth his handy-work.* And saith the Apostle *Paul, The invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal Power and Godhead.* Where the Apostle intimateth, that the creatures carry such lively representations of the infinite power and wisdome of God, that being duly considered, they bring us to a certain acknowledgement of the Deity of their Maker, and

Psal. 19. 1.

Rom. 1. 20.

of

of his glorious excellencies. *David* was frequent in these occasional Meditations. And so likewise was our blessed Saviour, who had an excellent faculty in spiritualizing outward objects and occurrences, by raising holy and heavenly Meditations, and discourses from earthly matters. And in like manner, it is thy duty, and will bee thy wisdome to spiritualize outward objects and occurrences, by taking occasion from them to raise spiritual and heavenly Meditations. For there is nothing almost can occur, but a gracious heart may extract some spiritual Meditation out of the same; And hereby may hee improve his solitarines to a spiritual advantange. Psal. 8. 3, 4

II. For Motives, take these three.

1 It will be a special means to keep worldly, wanton, frivolous thoughts, and idle motions out of thine heart; for if thou give up thy self to idleness, not labouring to possess thy minde with some good and profitable Meditation, thou art sure to bee pestred with vain and wicked cogitations, either arising from thy natural corruption, or cast in by Satan. But if thy mind be exercised with any good and profitable thoughts and meditations, neither will thy corruption have that strength to molest thee, nor the Devil that opportunity to inject wicked thoughts into thee.

2 A frequent use of occasional Meditations, will fit thee for set and solemn Meditation, in that it will both furnish thee with matter, and prepare thine heart to commune with God.

3 Hereby thou shalt make a right use of the creatures; the creatures are half lost unto thee, if thou only imploy them, and not take out some spiritual lesson from them.

Thus much of sudden and occasional Meditation.

Come wee now to the set, solemn, and deliberate Meditation. For the profitable handling whereof, I shall shew thee

1 The Nature thereof.

2 Some Rules and Directions to be observed therein.

3 An Example or Pattern thereof according to the Rules.

1. For the first, *viz.* the Nature of it, what it is? I answer, *a set and deliberate Meditation, is a serious applying of the mind to some spiritual or heavenly subject, discoursing thereof with thy self, to the end thine heart may bee warmed, thine affections quickened, and thy resolutions heightned to a greater love of God, hatred of sin,* &c. I say, *It is a serious applying of the mind*, wherein it differs from occasional Meditation, which is sudden, and soon vanisheth away;

*Meditari nil aliud est quam multoties rem aliquam considerare. Th. Aquin.*

away; whereas this is more serious and advised, and therefore thou oughtest to set about it with the greatest seriousness that possibly thou canst.

In the next place follows the *Object* of this Meditation, which is *some spiritual or heavenly subject*: As the essence of God, or his Attributes, Works, Promises, &c. Neither is it sufficient that with thine understanding thou dost barely contemplate, and discourse of some spiritual subject; but that thou labour to work and enforce it upon thine heart, till thou finde thine heart warmed, thine affection quickened, and thy resolution heightned to a greater love of God, and trust in God, and zeal for God, and to lay out thy self to the utmost for his honour and service.

Having shewed the nature of set Meditation, come wee now to the Rules and Directions for the right manner of performing the same. To this end I shall treat

1 Of the Time, when this duty is to be performed.

2 Of the Place where.

3 Of the Manner of setting about it, and performing it.

1 Touching the *Time* when this duty is to be performed, and how often, it is hard to give any set or certain Rule. For difference must bee made between such as are rich, and wealthy, who have much spare time; and poor men who live by their daily labour, and have little time to spare from the same, for the performance of holy and religious duties. Now such as have time and leisure, and are at their own dispose, ought to bee frequent in the exercise of this duty. How frequent such should be, I will not undertake to determine, because mens several occasions may vary it.

Psal. 1. 2. Psal. 119. 97. 148. But in general, that it be frequent, the Scripture requireth. And truly the more frequently it is performed, the more easie and delightful will it be unto thee.

Questionless every one, whether hee be rich or poor, Master or Servant, ought to make conscience of performing this duty on the Lords day, which being appropriated to spiritual duties, doth especially challenge this, which is so eminently spiritual; And therefore such are blame-worthy, and sharply to be reproved, who spend much of the Lords day in vain talk, and idle discourses, but make no conscience of discoursing with God in Prayer, and Meditation. Had you ever tasted of the sweetness of this duty of Divine Meditation, you would finde little time for vain talk, and idle

idle discourses, especially upon the Lords day. And therefore let mee advise all to spend some part of that day in this heavenly duty of Divine Meditation.

For the choice of other daies, and set times therein, it must be left to Christian prudence, which will teach thee what time thou canst best spare from thine ordinary imployments, and when thou art best disposed and fitted for the performance of the same.

Some I know commend one time, and others another time. As some commend the *Evening*, according to the practice of *Isaac*, of whom wee read, That *hee went forth to meditate in the field at the eveningtide*. Gen. 24. 63.

Others commend the *Night*, when all other things are still and quiet, according to the practice of *David*, who saith, *I remember thee upon my bed, and meditate on thee in the night watches*. Psal. 63. 6.

Others commend the *Morning*, as being the freest from worldly distractions. But it is left to every mans discretion what time of the day to meditate in, as also what proportion of time to spend therein, seeing wee are not at all times alike disposed, but sometimes are more dead and dull to spiritual exercises, and sooner weary of them; and sometimes again more cheatful and lively, and so more apt to every good duty.

II. The next thing to bee considered is the *Place*, for this duty ought to be private, in some private, retired place, where thou mayst be free from company, and whatsoever may distract thee. For when thou art most retired from the world, then art thou most fit to have communion with God. Therefore *Isaac* when hee would meditate, and by Meditation converse with God, *walked alone into the fields*. Gen. 24. 63. And *David* meditated upon his bed, as himself tells us, *I remember thee upon my bed, and meditate on thee in the night watches*; Psal. 63. 6. Psal. 4. 4. and hee exhorteth others to *commune with their own hearts upon their bed, in the private of the night*. And our Saviour was very frequent in his secret retirements, as is set forth by the Evangelists. Mat. 14. 23. Mark 1. 35. Mark 6. 47.

That thou mayest the better perform this duty, do thou in like manner, withdraw thy self from all company into some retired place, that thou mayest converse with God.

III. For the Manner of setting upon this duty.

1. Having with-drawn thy self from worldly company, thou must for the time wholly lay aside all worldly thoughts, for otherwise it may and will fall out, that when thou art separated from

the company and ſociety of men; thou mayeſt be in a croud of worldly buſineſſes through thy worldly and wandring thoughts, which will altogether take thee off from this duty.

II. In the entrance upon this duty, lift up thine heart in ſome ſhort prayer unto God for his direction, aſſiſtance, and bleſſing thereon.

III. Having thus prepared thy ſelf in ſome meaſure, then pitch upon the ſubject matter whereupon thou intendeſt to meditate; ſuch as may be fit for thy ſouls nouriſhment; Herein obſerve theſe Directions.

1 *Let the ſubject matter of thy Meditation bee wholly ſpiritual and divine.* Men are generally given to *Meditation*, but their great miſcarriage is in the ſubject matter thereof; for ſome meditate how they may increaſe their ſtock, and grow rich in the world; others meditate how they may get into places of preferment, and raiſe themſelves, though by other mens ruine. Others meditate how they may ſatisfie their ſinful luſts and pleaſures. Others meditate miſchief, how they may act wickedneſs; but alas, neither of theſe tend to the glory of God, or to the good of their own ſouls. The matter therefore of thy Chriſtian Meditation, ought to be wholly ſpiritual and divine.

And thus any part of the Scripture is a fit ſubject for thy Meditation, as alſo God, or any of his Attributes, as his *Omnipotency, Eternity, Immutability, Omnipreſence, Omniſciency, Holineſs, Wiſdome, Mercy, Juſtice, Love, Faithfulneſs*, and other excellencies of God: As alſo the bleſſed and happy eſtate wherein our firſt Parents were created by God, and that miſerable eſtate whereinto they implunged themſelves, and all their poſterity, by their diſobedience againſt God in eating the forbidden fruit; and the ſtate of Redemption by Jeſus Chriſt, and the tranſcendent love of Chriſt in undergoing a bitter curſed death for us; theſe things being ſpiritual and divine, are therefore fit matter for thy Meditation; there are likewiſe other things which are ſpiritual and divine in regard of the uſe wee may make of them, as the Meditation of ſin, of the vanity of the creatures, of the day of death, and of judgement, of Heaven, and of Hell, of Eternity, and therefore are fit matter for Meditation.

2 Out of this variety of matter, make choice of ſome one to be thy ſubject of thy Meditation; for to run after many things at once in thy Meditation, is to follow none as thou ſhouldeſt, and

one

one will be a great hinderance to another, ſo as thou ſhalt receive benefit from none.

3 Let the particular ſubject thou pitcheſt upon for thy Meditation, be ſuitable to thy preſent ſtate and condition; and to that end in ſetting upon this duty, it will be thy wiſdome to obſerve the frame and temper of thy heart. If thou findeſt thine heart ſad and heavy, then fix thy Meditation upon thy ſins, calling to mind, as the number and the heinouſneſs of them, ſo the fearful fruits and effects thereof, which are all judgements and plagues here, and eternal death and condemnation hereafter; that ſo thou mayeſt turn thy ſorrow and ſadneſs for outward things, into a ſorrow for thy ſins. But if thou findeſt thine heart lightſome and chearful, then fix thy Meditations on the incomprehenſible love of God, or on the freeneſs of his grace, or on the bounty of God, eſpecially towards thy ſelf, in multiplying ſo many favours, mercies, and bleſſings on ſuch an unworthy creature as thou art. Rom. 6. 23.

4 Having pitched thy thoughts upon ſome particular ſubject ſuitable to the preſent frame and temper of thine heart, continue thy thoughts upon it, till thou haſt found thy heart warmed, and thine affections quickened therewith, which indeed is the main and principal end of this exerciſe. For as in thy prayers thou oughteſt to hold on, enlarging thy ſelf in the confeſſion of thy ſins, till thou finde thine heart truly affected with a ſenſe and apprehenſion of them; And likewiſe to enlarge thy ſelf in thy praiſes and thankſgivings, till thou finde thine heart raviſhed, or at leaſt truly affected with a ſenſe of the mercy, goodneſs and bounty of God towards thee; ſo likewiſe in this duty of Meditation, thou oughteſt to continue thy thoughts upon the matter propounded, till thou haſt found thine heart warmed, thine affections quickened, and thy reſolution heightned to a greater love of God, hatred of ſin, &c.

5 Having ſpoken of preparation to the work, come wee now to the work it ſelf, which conſiſts of three particular heads.

1 The firſt I may call *Cogitation*, whereby I mean a diſcourſing of the underſtanding about the ſubject matter pitched upon, a calling to minde of ſeveral truths that belong thereunto. As if the ſubject of thy Meditation be *Death*, then call to mind, and ſeriouſly think, as of the *certainty of Death*, ſo alſo of the *uncertainty thereof*, both in regard of the *Place* where, the *Manner* how, and the *Time* when. And then to argue the neceſſity of a continual

expectation of, and preparation for Death.

2 The second is *Application*, to make some close application to thy self of those truths thou hast called to mind, for the warming of thine heart, and quickning of thine affections. For though thy Meditation must begin in the brain, yet it must descend to the heart; though it begin in the *understanding*, yet it must end in the *affections*; And therefore after thou hast by the discourse of thine understanding cleared and enlarged the matter whereon thou meditatest, thou must labour to bring all that thou hast thought upon, by special *Application*, to thine own particular use, to work it upon thine heart, for the increasing of thine holiness, the inflaming of thy love, &c. for the former will be to little purpose, utiless thine affections by application be kindled.

3 The third and last particular is *Resolution*; a *resolved* purpose of heart to do this or that, or to leave this or that. As if the subject of thy Meditation hath been *Death*, and finding thine heart thoroughly affected with the apprehension thereof, especially of the uncertainty of the time of thy death, resolve thereupon to be the more careful in imbracing every opportunity of doing good, thinking it may be the last that will be afforded unto thee; as also to live in a continual expectation of, and preparation for death, by a daily renewing thy peace with God.

6 For the close of this exercise take these two Directions.

1 Look back and consider how it hath been performed by thee, whether thou foundest thine heart thereby warmed, thine affections quickened, and thy resolutions heightned to a greater love of God, or greater hatred of sin, and the like; if so, then it is thy duty, and will be thy wisdome, to lift up thine heart in thankfulness unto God, for that gracious assistance thou hast received from him in the performance of the duty.

2 Do not suddenly break off from this heavenly exercise, and fall instantly upon worldly discourses or businesses, lest thereby thou suddenly quench that spiritual heat which hath in that exercise been kindled in thine heart: But let thy breaking off be by degrees, labouring still to keep alive that spiritual heat, and holy fire which thou foundest kindled in thine heart.

Having thus given some Rules and Directions for the better helping thee in this heavenly exercise of Divine Meditation:

*III.* I shall now give thee an *Example* and *Pattern* thereof, according to the former Rules and Directions, for the better clearing it to thee.

Sup-

Suppose the subject thou propoundest for thy Meditation be *Sin*, then having lifted up thine heart unto God in prayer for his Direction and Assistance,

First, Fall upon the duty of *Cogitation*, calling to minde some plain truths which appertain thereunto. As

*I.* Think of the nature of sin; How it is *a transgression of the Law of God.* 1 John 3. 4.

*II.* Of the kinds of sin, *viz. Original* and *Actual.*

1 Let out thine heart in a serious Meditation of that *corruption of nature*, which thou and every man brought with him into the world; and how it is not onely a sin, but an heinous sin, comprehending in it the seeds of all sins, even of the most abominable that can be imagined.

2 Let out thine heart in a serious Meditation of *thine actual sins*, and of the several kinds of them, *viz. Evil Thoughts, evil Words*, and *evil Actions.*

*III.* Think of the evil qualities of sin. As

1 That it is *most foul and filthy*, yea far more filthy than a confluence of all the most filthy, nasty, loathsome things in the world. And therefore in the Scriptures it is not onely called *filthy*, but *filthiness* it self. 2 Cor. 7. 1.

2 Think of the *defiling* quality thereof, how nothing so defileth a man as sin doth. In which respect *Solomon* saith, That *a wicked man is loathsome*, and that by reason of his sin, which makes him loathsome both to God and men. Mat. 15. 19. Prov. 13. 5.

3 Think how it is *most infectious*, having a pestilential quality, that pollutes every thing, turning all our spiritual services, even our Prayers, Hearing, Meditation, &c. into abomination.

4 Think how sin is *most deceitful*, which though it appear at first with a *Syrens* face most delightful, yet it will prove at last to have a *Serpents* sting, and to wound mortally. And though for the present the way of sin may bee very pleasant and delightful, yet the end and issue thereof will be very bitter, if not fearful and doleful.

IV. Think of the fearful effects, and cursed consequents of sin; As

1 How it makes a separation between God and our souls; so that there can bee no sweet communion between God and us, whereby sin appeareth to be a greater evil than poverty, imprisonment, flame of fire, or the like; for a man may lye under all these evils, and yet lye in Gods bosome.

2 Think

2 Think how sin depriveth thee of all good things, both spiritual and temporal; For as God is the fountain of all good, so he is very ready to communicate all good things to us, but our sins are as a damm, which stop the streams of his bounty and goodness from flowing to us so freely and bountifully as otherwise they would.

3 Think how sin exposeth thee to all the miseries and calamities that can befall man both here and hereafter: For it brings upon him hardness of heart, horrour of conscience, vexation and anguish of soul, and all kinde of spiritual evils, the least of which is far worse than all the plagues of *Egypt*.

It likewise subjecteth his body to weaknesses, sicknesses and diseases. Yea sin, while it remaineth unpardoned, subjects a man to all the dreadful fruits and effects of Gods wrath, which are all judgements and plagues here, and eternal torture and torments in that everlasting lake, where is nothing but weeping, and wailing, and gnashing of teeth.

Having thus done with the work of *Cogitation*, Then fall upon the work of *Application*, to apply these fore-mentioned truths unto thy self, for the warming of thine heart, and quickening of thine affections.

1. Make this application to thy self, to look after Jesus Christ, and to value him above all things. Let the consideration of thy manifold sins drive thee unto Jesus Christ, who alone can free thee from the guilt of them, and punishments due unto them. Happy is hee whom the sense of his sins makes to long in his soul for Christ, and to count all things but dross and dung in comparison of him; and that rejoyceth in *that fountain of grace which the Lord hath opened for sin, and for uncleanness*; and triumphs in his spirit, because of the hope to be discharged by another, of that, for which himself cannot satisfie.

Zech. 13. 1.

3 Admire the wonderful patience of God, in bearing with thee so long, notwithstanding thy manifold provocations. It may bee thou hast been a swearer, a Sabbath-breaker, an unclean person for many years, and yet God hath spared thee; Oh thence take occasion to admire the long-suffering and forbearance of God towards thee.

4 Let the consideration of the hainous nature of sin, and fearful punishments due unto thee for the same, ravish thy soul with an admiration of the love of Christ, yea and inflame thy heart with

with a love to Christ, who hath born thy sins for thee, and by his death satisfied Gods justice for the same.

3 Having this done with the work of *Cogitation* and *Application*, then proceed to *Resolution* against sin for the time to come Resolve therefore to give sin a Bill of divorse, to be more watchful against sin, that it may not rule nor reign in thee, as formerly it hath done; say with thy self, Though I cannot utterly destroy sin, but that it will *remain* and abide in mee, yet I am resolved, with the assistance of Gods grace, so to keep it under, that it shall not *reign* in mee; that though it do keep *possession in mee*, yet that it shall not have *dominion over mee*. To this end I will carefully shun and avoid all the occasions and means which may allure and draw mee unto sin.

4 And then for conclusion, first beg of God, that as hee hath been pleased to put any good purpose and resolution into thine heart, so hee would inable thee by his holy Spirit to bring it to act and execution; that hee would strengthen thee to perform what thou hast promised. With an acknowledgement of thine own weakness and inability, beg power and strength from God: for it is his power that must strengthen thee against the power of thy lusts and corruptions.

2. Bless God for any hatred of sin, or resolution against sin, or for any spiritual affections thou foundest kindled in thine heart, in the time of this exercise.

3 At the close of this duty, it will be good to write in a book what thou hast vowed and promised unto God, and often to look thereinto, that so thou mayest not forget, but carefully remember the vows and promises thou hast made unto him.

## CHAP. XV.

### *Of our Behaviour in Company.*

AS thou must be watchful over thy self when thou art alone, so likewise when thou *art in company*, looking unto thy behaviour therein; and the rather, because wee are generally more apt to transgress in company, than when wee are alone; experience teacheth us, that many who in secret are watchful over their thoughts, labouring to improve their privacy by some heavenly meditation, and sweet communion with God, are in company very

apt to forget God, and themſelves too, by giving too much way to the ſatisfying of their carnal luſts and pleaſures, whereby they fall into many ſins. And therefore it will not be amiſs to ſet down ſome directions to guide thee when thou art in company.

But before I lay down theſe Directions, I ſhall premiſe an Argument or two to perſwade thee to make choice of the good, and godly, and by no means of wicked and ungodly perſons for thine ordinary converſe. As alſo a preparatory advice or two for the better fitting and preparing of thee to improve thy converſe with men to the beſt ſpiritual advantage.

1 *Therefore highly prize, and earneſtly ſeek the company of ſuch as are godly*, becauſe thou wilt finde a greater increaſe in thy Piety, Knowledge, Faith, Zeal, and all other graces thereby; it being a ſingular means for the enlightening our minds with the knowledge of God and his truths, for the ſtrengthening our Faith in him, for the inflaming our hearts with the love of him, and zeal for him. A notable inſtance hereof wee have in *David, who delighting much in the ſociety of thoſe who feared God*, how did hee excel others, as in Piety, ſo in Knowledge, Faith, Love, Zeal, and all other graces? And if you look into the Primitive times, you ſhall finde, that when the Chriſtians did moſt frequently aſſociate themſelves together, delighting in the communion of each other, then did they moſt of all thrive and increaſe, as in Piety, ſo in Knowledge, Faith, Love, Zeal, and all other graces. And it may be obſerved, that where the people of God do not aſſociate themſelves in holy communion, there is little thriving in grace and godlineſs, though they live under never ſo powerful a Miniſtery.

Pſal. 16 3.
Pſal. 119. 63.
11.

2 *Avoid as much as may bee the ſociety of wicked and prophane perſons*, eſpecially ſuch as are ſcoffers at Godlineſs and Religion. Becauſe wee are very apt to be perverted by evil company, and corrupted with the contagion of their ſins; ſuch pitch will defile our garments. A notable inſtance wee have hereof in the *Iſraelites*, of whom the Pſalmiſt ſpeaking, ſaith, *They were mingled among the Heathen, and learned their works; and they ſerved their Idols, which were a ſnare unto them.* And no marvel, conſidering wicked and prophane perſons deſire nothing more than to tranſlate their wickedneſs unto others. Hence it is, *that* when the good and evil are joyned together, the evil is not bettered by the good, but the good rather is corrupted by the evil.

Pſal. 106. 35.
*Naturale eſt unumquemq; velle ſive in vitiis ſive in virtutibus aſſociare ſibi conſortes.* Bern.

3 *Avoid*

3 *Avoid the ſociety of wicked men, becauſe wee are thereby in danger to bee involved in their temporal plagues.* All prophane men being liable every moment to thoſe fearful plagues, and judgements, which their ſins juſtly deſerve, and earneſtly call for; If God ſhould ſhowre them down upon them, while the godly are in their company, how can they expect immunity from the ſame?

4 *Avoid their company, becauſe wee ſhall thereby incourage and imbolden them in their wicked and prophane courſes.* For it is a great incouragement unto wicked men to go on in their wicked and ſinful courſes, when as they are countenanced with the ſociety of the godly; For they are thereupon apt to reaſon with themſelves, that if their courſe of life were not good, ſurely ſuch good men would not be ſo intimate and familiar with them. For theſe reaſons therefore ſhun as much as may be the ſociety of wicked and prophane men. I ſay, as much as may be, for ſo long as wee live in this world, wee cannot be altogether freed from the company of the ungodly; But wee may and ought to avoid all intimate ſociety and familiarity, yea and all needleſs and unneceſſary converſings with them.

*Malorum conſortia fugere debemus quoad privatam conſuetudinem, non quoad publicam converſationem. Ambroſ. Offic. lib. 1 cap. 20.*

Now for the better fitting and preparing thy ſelf for profitable converſe when thou art in company, I ſhall onely give thee theſe two adviſes.

1 That thou mayeſt bee the better furniſhed with matter for uſeful diſcourſe, often, and ſeriouſly meditate with thy ſelf on ſome general head of Divinity; as of our wretched and miſerable condition by nature, of the all-ſufficiency of Chriſts ſacrifice, of his willingneſs to ſave poor loſt ſinners, that will but come unto him, and caſt themſelves, and the burden of their ſins upon him: of the vanity and uncertainty of all earthly things; of the ſhortneſs of this life; of the day of judgement; of that eternity of happineſs or miſery, that followeth after this life. By often contemplating of theſe things, or the like, with thy ſelf in ſecret, thou wilt be better inabled to talk and diſcourſe of them in the preſence of others, and that to their good and edification, as well as to thine own.

2 Before thou goeſt into company, bee earneſt with God in prayer for grace ſo to order thy converſation, and diſcourſes, that they may tend, as to the glory of his name, ſo to thine own and others good, and ſpiritual advantage.

Theſe things thus premiſed, come wee now to the *Directions*

for the good government of thy self when thou art in company; which I shall lay down

1 More generally.
2 More particularly.

1 In reference to thy behaviour in good company.
2 In reference to thy behaviour in bad.

The general Directions for thy behaviour in company are these.

I. *Let thy carriage and conversation bee humble*, willing to communicate thy counsels, comforts and experiences to the poorest and meanest Christians, and to partake of their counsels, comforts, and experiences; not disdaining to learn any good thing of those, who in several respects are much thine inferiours. Wee have a notable instance hereof in *Apollos*, who though hee was *an eloquent man, and mighty in the Scriptures*, yet disdained not to bee taught and instructed in the waies of God by *Aquila* and *Priscilla*, a plain couple of Christians.

Acts 18. 24, 25, 26.

II. *In all thy converſings with men, labour to bee fruitful and profitable, both to thy self, and others*, by receiving and doing all the good thou canst.

1 *To thy self, by receiving all the good thou canst from others.* To this end, when thou art in the company of others, diligently observe in what gifts and graces any doth excel (for God hath dispersed various gifts unto his people, all are not alike qualified) and then labour to draw forth those gifts and graces to thine own spiritual good and advantage.

2 Cor. 12. 4, 8, 9, 10.

2 *To others, by communicating unto them such good things as thou conceivest most suitable unto their present state and condition.* The more good thou communicatest unto others, the more will God communicate unto thee; for the gifts and graces of Gods Spirit do grow and increase by use and exercise; like the Widdows pot of oyl, which the more it poured forth to fill other vessels, the more it was still replenished in it self.

III. *Often lift up thine heart unto God in some short ejaculatory prayer, that hee would open thy lips, that thy mouth may shew forth his prayse*, that hee would inable thee so to speak, that thy words and discourses may tend to the good and edification of others, ministring grace to the hearers.

Psal. 51. 15.

Ephes 4. 29.

Having thus given thee *general* Directions for thy behaviour in company; come wee now to the *more particular* directions referring to our behaviour in good company.

I. When

I. When thou art in good company, trifle not away thy time with worldly conferences and discourses, as the common fault of too too many is, whereof Saint *Bernard* complained in his time. But let the subject of thy discourse rather be some spiritual matter, which may tend either to the instructing of the ignorant, or to the convincing of the erronious, or to the directing of such as are doubtful of the right way, or to the comforting of such as are troubled in their spirits, or to the stirring up the gifts and graces of one another, according to that exhortation of the Apostle, *Consider one another to provoke unto love, and to good works, not forsaking the assembling of your selves together, but exhorting one another.*

*Nihil de Scripturis, nihil de salute agitur animarum, sed nugæ, & risus, & verba proferuntur in ventum. Bernard.*

Heb. 10. 24.

II. *Labour to turn the current of worldly discourses into spiritual*; to that end watch every opportunity which may occasion any digression from worldly matters, into some spiritual and heavenly subject.

III. *Bee ready to communicate and impart such spiritual gifts and graces as thou hast received.* Hast thou any competent measure of saving knowledge? communicate thy knowledge unto others, by acquainting them with the mysteries of salvation. Hast thou found comfort after thy spiritual troubles and desertions? Hast thou found support under thy trials and temptations? Hast thou found gracious answers and returns to thy prayers? Hast thou got the victory over any lust or corruption? freely and willingly communicate and impart unto others the experiences thou hast had of Gods Mercy, Power, and Goodness in thy several straights, and exigencies, directing them to such wayes and courses wherein thy self hast found much good and benefit. This wee finde expressly commanded; *As every one hath received the gift, even so minister the same one to another, as good Stewards of the manifold graces of God.* Every one is a *Steward*, and therefore hee ought not to engross Gods graces to himself, but to imploy them to a common benefit. For to this end doth the Lord diversly dispense his gifts and graces, and proportioneth out a greater measure to some than to others.

1 Pet. 4. 10.

*The particular directions referring to our behaviour in bad company are these.*

I. *When by reason of some common occasion thou art in bad company (for otherwise, as wee shewed before, thou art by all means to avoid it) see that thy conversation bee with a Dove-like innocency, blameless and harmless*, according to that exhortation of the

Phil. 2. 15.

Apostle, *That yee may bee blamelesse, and harmeles, the Sons of God, without rebuke in the midst of a crooked and perverse Nation, among whom yee shine as lights in the world*, i. e. That being the Sons of God by adoption and grace, yee may be known to bee so, by your care to walk harmlesly, and without rebuke, in the midst of a wicked generation. The truth is, there is scarce a better means to propagate the Gospel, and to fasten it on the affections of natural men, than the fair carriage, and honest conversation of the Professors thereof. It is as the odour of Christs oyntment, the fragrancy whereof draws the affections of others.

Ephes. 5. 11.

II. *Be careful that thou partake not of their sins*; Which Direction the Apostle giveth, saying, *Have no fellowship with the unfruitful works of darkness*: Hee meaneth, that they should no way communicate, or be partakers with their sins, which hee calleth *works of darkness*, partly because they cannot abide the light, and partly because they bring a man into utter darkness: So that the scope of the Apostle is to dissuade us from all participation with the sinful deeds of wicked and prophane men; that though the godly and wicked may by some outward bonds be linked together, so that the company of the wicked cannot, nor may not be altogether avoided, but that there will be a society with their persons; yet must there be no communion or participation with their sins. For actors and consenters are alike guilty and punishable.

*Agentes & consentientes pari pœna plectuntur.*

Quest. *How may wee bee said to partake with others in their sins?*

*Answ.* A full resolution to this question would take up much time; I shall not therefore take upon mee to shew you all the waies whereby wee may be said to partake with others in their sins; but onely hint unto you some few, suitable to the point in hand, *viz.* being present in the company of wicked men. Men partake of others sins, as by *provoking* them to sin, so by *approving* their sin. Men approve others sins *openly*, or *covertly*: *Openly*, by *Word*, or *Deed*.

Prov. 24. 24. Prov. 17. 15. Isa. 5. 20. Acts 8. 1. and 22. 20. Lev. 5. 1. Deut. 13. 6, 7, 8. and 21. 7.

By *Word*. 1 When they commend others for their sins.

2 When they patronize and defend them in their sins.

3 When they soothe them up, and flatter them therein. Men approve others sins *by Deed*, when they be companions and agents with them in the same sins. *Covertly* men approve others sins, when they tacitly consent unto them. Hee may be said tacitly to consent, that either revealeth not the sin hee knows, when hee ought,

ought, or shews no dislike of it, when hee beholds it. And this oftentimes is as hurtful, in respect of the offender, as ill counsel; for as *evil speech moveth men to sin, so evil silence leaveth men in sin.*

*ut malus sermo induit in peccatum, sic malum silentium relinquit in peccato. Augustin.*

III. *Grieve and mourn for the sins thou discernest amongst them.* It is noted oft, and commended as a special grace in sundry of Gods Saints, that they have been greatly troubled in themselves at the dishonour done to God even by the sins of others; as *Moses, Nehemiah, David, Jeremiah,* and others. Though thou canst not attain to that measure of sorrow and mourning that was in these holy men of God, for the sins of others, yet thou oughtest to strive and indeavour after it. For by this means thou shalt both free thy self in great measure from the guilt of others sins, and also from the miseries and judgements which God shall send down upon the Land for the same. For in Scripture wee finde that the Lord in all ages hath made special provision for the safety and comfort of those who mourned for the sins of the times, as of *Lot, Jeremiah,* and others. As therefore thou desirest to be freed from those judgements which the crying sins of this Land have deserved, and wee have cause to fear do hang over our heads, labour to be in the number of those who sigh, and weep, and mourn for the crying abominations of the times.

Deut. 9.18,19. Neh. 1. 4. Psa. 119. 158. Jer. 13.17.

Ezek. 9.2,3,4. Gen.19.16.22. Jer. 39. 11,12.

IV. *When thou observest any wickedness committed by thy neighbour, reprove him for the same;* which duty wee finde much pressed upon Gods people in the Scriptures. *Thou shalt not hate thy brother in thine heart, thou shalt in any wise rebuke thy brother, and not suffer sin upon him.* Wherein are implied two things.

Levit. 19. 17.

1 That hee who doth not reprove his brother when hee seeth him do amiss, doth indeed *hate* him, and not love him; for there is no love like the love of reproof.

2 That by not reproving thy brother, thou suffereſt him to run on, and continue in his course of sin, which will at last prove his destruction.

For the right manner of performing this duty, both certain *General* Rules must be observed, and also *Particular*, according to diverse circumstances. *General Rules are these.*

1 *Hee that reproveth another, must lift up his heart in prayer unto God,* that hee would so guide his tongue, and move the others heart, that his reproof may bee profitable unto him. For without Gods blessing, all our admonitions and reproofs will prove but words spoken in the air.

2 *Our*

2 *Our reproof must bee done in love*, aiming therein at our brothers good, and not at all at his disgrace. For as the Apostle
1 Cor. 16. 14 speaketh, *All things must bee done in love*; And as all things, so especially this of reproof. Concerning *Particular* Rules, both the state of the party reproving, and of the party reproved, and the quality of the sin, together with time and place must bee observed.

1 The state and condition of the party reproving must bee observed. As they who have authority over others have greater liberty to reprove, so if they have to deal with notorious scandalous offenders, they then may and must do it

Tit. 2. 15. 1 *With authority*, as the Apostle exhorteth, *Rebuke with authority.*

Tit. 1. 13. ἀποτόμως. 2 *Sharply*, So the Apostle commandeth, *Rebuke them sharply.* The word in the Greek translated *sharply*, properly signifieth *cuttingly*, or *to the quick*. *Ely* failed herein; though hee reproved his sons for their wickedness, yet it was not sharply, and to the quick, but with too much gentleness and mildness.

Gal. 6. 1. 2 *The mind and disposition of the party reproved must be observed*: I or if hee bee flexible and ingenuous, hee must with mildness bee reproved, even *with the spirit of meekness*, as the Apostle *Paul* expresseth it. But yet severity must bee used when lenity prevails not.

3 *The state and condition of the party reproved is to bee observed.* For

2 King. 5. 11, 13. 1 If it bee our Superiour, it must be done with all reverence and humility, rather beseeching and exhorting, than plainly rebuking, as *Naamans* servants did their Master.

2 If the party to be reproved be our equal, then it must bee done without all bitterness, even with all love. Reproof is a bitter pill, and therefore it must alwaies be rolled with Sugar, expressing much meekness of spirit, and compassion of heart; shewing in the hatred of our brothers sin, our love of his person.

4 The *quality of the sin* reproved must likewise bee observed.

Mat. 18. 15. 1 *Private offenses must bee privately reproved*; For saith our Saviour, *If thy brother trespass against thee, go and tell him his fault between thee and him alone.* But open and scandalous offences must be reproved openly. For saith the Apostle,
1 Tim. 5. 20. *Them that sin*, viz. openly, and with scandal, *rebuke before all*, i. e. before the whole assembly of the Church, *that others also may fear.*

2 *Sins directly tending to Gods dishonour, must bee reproved with*

*an holy zeal and indignation.* Christ thus often reproved the *Scribes* and *Pharisees.* And thus *Peter* reproved *Simon Magus.* Act. 8. 20.

5 *The seasonableness of the time must with great wisdome bee observed.* To rebuke a drunkard in his drunkenness is folly; *Abigal* knew as much, and therefore said nothing to *Nabal* in his drunken fit, but in the morning, when the wine was gone out of him. So neither is it seasonable to reprove a man for his passion in his passion; wait rather for a fit time, till a mans fit and passion bee over. 1 Sam. 25. 26.

6 *The seasonableness of the place must likewise bee observed.* Unless it bee for due and just censure, let it not bee in publick Assemblies, open streets, with the like. But if by the way thou observest a man sin, whom thou knowest not whether ever thou shalt see him again, or no, then as privily as thou canst, thou maist meekly rebuke him. Thus shalt thou manifest thy Zeal for Gods glory, thine hatred of sin, and thy care for thy brothers salvation: for whereas sin would cast him into the fire of Hell, reproof is a means to pull him out, being wisely and seasonably performed.

## CHAP. XVI.

### *Directions to the Rich.*

AS the Apostle *Paul knew how to bee abased, and how to abound, how to bee full, and how to bee hungry,* i. e. hee had learned in the School of Christ, how to carry himself Christian-like, in a rich and in a poor estate. So it will bee a point of special wisdome in us, to know how to carry our selves Christian-like through variety of conditions, how to mannage every estate. For your better help herein, I shall give you some Directions. Phil. 4. 12.

1 How to carry your selves Christian-like in a rich and full estate.

2 How to carry your selves Christian-like in a poor and mean estate.

Before I lay down the former sort of Directions, in reference to a rich and full estate, I shall briefly premise two *Motives*, to stir up rich men to a strict watchfulness over themselves.

1 *Because there is greater variety of temptations in abundance, than in scarcity.* I deny not but poverty hath its temptations, but

plenty and abundance hath far more attending it. And therefore
Mat. 19. 24. Κάμηλον, or Κάμιλον. saith our Saviour, *It is easier for a Camel*, or as some read the word, *a Cable-rope, to go thorow the eye of a needle, than for a rich man to enter into the Kingdome of God.* As if our Saviour had said, It is as easie to threed a small needle with a thick Cable-rope, or for a *Camel* with a bunch back, and a long neck, to go thorow the narrow eye of a needle, as for a rich man to enter into the Kingdome of God: Noting the difficulty, or rather impossibility, without Gods special grace, for a rich man, in regard of the manifold temptations whereunto hee is subject, to enter into the Kingdome of God. In which respect it concerneth us to be especially watchful over selves in prosperity.

2 *Because through our corruption wee are naturally apt to abuse plenty and abundance unto sin*; thereby to grow forgetful of God, and negligent in his service, yea voluptuous and earthly-minded, as also proud and insolent towards our neighbour, and the like. As the Moon never suffereth an ecclipse but when it is at the full; so usually in our fulness wee do especially miscarry. For a full cup is hardly carried without spilling; it is hard to abound in wealth, and not to abound in sin. Hence riches are called by our Saviour,
Luke 16. 9. *Mammon of unrighteousness*, because commonly either in their getting, or keeping, they occasion, and administer matter of sin and unrighteousness. And therefore it concerneth rich men especially to be watchful over themselves.

Having thus [illegible]en you some Motives, come wee now to the *Directions*, how to carry your self Christian-like in a rich and full estate, so as to improve it to the glory of God, and the good of your own soul.

*1. Look up unto God, and often think of him as the author and donor of all the good things thou dost injoy.* When thou hast gotten wealth, say not, *This I have gotten by my own wisdome and policy.* For how many men of as great understanding and wisdome as thy self, have not the tithe of thy estate? Neither say, *This I have gotten by mine own travel, pains and indeavour.* For how many men have been as industrious as thy self, and yet have not found that
Job 1. 21. success which thou hast done? And therefore say with *Job*, *This the Lord hath given*; acknowledge his hand of providence in what thou hast. This direction the Lord giveth his own people by
Deut. 8, 17, 18. *Moses*, *When thou art grown rich, say not in thine heart, my power, and the might of my hand hath gotten mee this wealth; but thou shalt remember*

*member the Lord thy God, for it is hee that giveth thee power to get wealth.* Noting wealth and riches to bee the speciall gift of God, and so to be acknowledged by us all; for should the Lord withhold his blessing, wee might labour long enough, and put all our gettings into a broken bag.

*II. Bless God for what thou hast.* This duty likewise the Lord required of his own people. *When thou hast eaten, and art full, then thou shalt bless the Lord thy God.* And saith the Apostle, *In every thing give thanks, for this is the will of God in Christ Jesus concerning you*, i. e. This is that the Lord by his Son Jesus Christ hath signified to be his will, and after a sort the whole hee requireth of us for all the mercies wee receive from him. And therefore as thou receivest any mercy and blessing from God, fail not to give unto him the praise and the glory thereof. Deut. 8. 10. 1 Thes. 5. 18.

*III. Labour to see Gods speciall love to thee in common mercies.* For what good will the injoyment of any thing do thee, unless thou canst see Gods *love* to thee, as well as his *bounty*, therein?

Quest. *How may I know that these outward mercies which I do injoy are bestowed upon mee in love and favour?*

*Answ.* 1 *If they inflame thy heart with a love to God*, causing thee to love him the more, because hee hath been so bountiful unto thee. For this is a sure Rule, *Whatsoever causeth love cometh from love.* Examine therefore whether these outward good things which thou dost so plentifully injoy, have wrought up thine heart to a true love of God; for if so, then thou mayest assure thy self, that they were bestowed upon thee in love, and thou mayest look upon them as tokens of Gods speciall love and favour.

2 *If thou findest in thy self a willingness to honour God in the use of these good things thou hast received from him*, by laying out a portion thereof towards the maintenance of Gods worship, or the releef of Gods poor, then thou hast a comfortable evidence that they are bestowed upon thee in love.

3 *If it bee the grief of thine heart that thou dost not answer the loving kindness of the Lord towards thee*; that thy conversation is so unsuitable to his gracious dispensations towards thee; that thou dost not in any measure live up to his bounty towards thee. This is an evident sign, that what thou hast received from God, was bestowed upon thee in love; and thou mayest look upon them as tokens of his speciall love and favour.

*IV.* That thou mayest make a right use of thine estate, *Prefer the love of God in thy blessings and injoyments far above the blessings and injoyments themselves.* As in whatsoever thou dost for God out of a principle of love, hee looks more to thine *affections*, than *expressions* therein, and prefers thy love before thy service. So do thou labour to see Gods affection in his expressions towards thee, the heart of the giver in his gift; and prefer the love of God in his gifts, before the gifts themselves. For what can it bee but horrible ingratitude and unkindness in any, to look upon the gift, and to prefer that before the heart and affection of the giver?

*V. Beware of being puffed up with Pride.* For wealth and riches are very apt to make men proud, as the Apostle intimateth, 1 *Tim.* 6. 17. *Charge them that are rich in this world, that they bee not high minded*; implying, that riches are very apt to make men high-minded, to think of themselves above what is meet, especially such as are raised out of nothing unto a great estate. Wealth in this respect is as wind; though wind bee but a vapour, yet it puffeth up exceedingly, as wee see in a bladder blown up with wind. In like manner riches, though they bee but *meer vanity*, as the Wise man speaketh, yet are they apt to puff up men extreamly. As every fruit hath its worm, so every outward condition, every thing wherein mans heart findeth any content, hath its worm. And as *Austin* speaketh, *Pride is the worm of Riches*: So that where Riches are, there is danger of the worm of Pride.

μὴ ὑψηλοφρονεῖν.

Eccles. 1. 2.

*Vermis divitiarum est superbia. Aug.*

*VI. Therefore labour to bee humble under thine abundance*; to be low in thine own thoughts, when thou art high in the world; which indeed will prove thy glory: for humility is an ornament, as the Apostle *Peter* implieth under that phrase, *bee cloathed or decked with humility*, as with an ornament. Many men think humility a debasement, but the Spirit of God counteth it an ornament. Therefore saith the Apostle *James*, *Let the rich man glory in that hee is made low*, i. e. Let him glory in his humility, because God hath given him an humble and lowly heart, notwithstanding his riches and greatness in the world, because hee hath *a low mind in an high condition*; for it is the glory of rich men, that when God hath *made* them *high* in the world, they are *low* and humble in their own thoughts.

ἐγκομβώσασθε.

1 Pet. 5. 5.

James 1. 10.

*Arguments* to perswade rich men to walk humbly under their abundance.

1 Let

1 Let rich men well weigh and consider, that they came from, and must return to the same mold that others do, *for dust they are, and to dust they must return.* Gen. 3. 19.

2 Let them further consider, that they came from the same cursed stock that others do, and are by nature no better than the meanest; if by the increase of their wealth, they are not much worse. For wealth maketh many men bold to transgress, and yet cannot all their wealth exempt them from the penalty of the least sin.

3 Let rich men consider, that how great soever their estate is, it is no more than may bee the estate and portion of a reprobate. It is granted, you have more than others, but not than a reprobate may have. *The whole Turkish Empire*, saith *Luther*, *is but a crumb, that the Master of the family throweth to a Dogg.* Yea for this end riches are given to the wicked, lest they should bee thought the onely good things, and to the good, lest they should be thought evil. *Turcium imperium quantum quantum est, mica tantum est, quam paterfamilias projicit canibus. Luth.*

*VII. Bless not thy self in thine outward estate*, thinking thy self happy and blessed, meerly because of thine outward plenty and abundance. For know, that riches are so far from making any happy and blessed, that in themselves they are hinderances to true happiness, so that it is an hard thing to bee rich, and not to bee hindered from Heaven by them. For outward riches are very apt to dead the heart to good things. They say the Sun never moveth slower than when it is highest in the *Zodiack*. And usually men are never more flat in duty, more dead in service, than when mounted high in worldly honours and estates. For these things are apt to fill the soul with distracting cares and thoughts, even in the performance of holy and religious duties. Hence it is, that *the increase of Riches* hath in many occasioned a *decrease of duty*, and the *flowing* in of wealth, an *ebbing* of holiness.

*VIII. Labour for the true spiritual Riches, namely, saving, sanctifying graces*, that thy self may bee rich, and not thy chest onely. And truly, rich men, of all others, stand in most need of sanctifying graces; in regard their riches are great snares unto them, and occasions of sin, as a long coat is in greater danger to be dagged, than a short one. Oh therefore beg of God that hee would not put thee off with the things of this world, but that together with his outward blessings, hee would give thee his inward blessings, true, saving, sanctifying graces, especially the grace *Animus hominis dives, non irca appellari solet, quamvis illa sit plena, dum te inanem videbo, divitem non putabo. Cic.*

of spiritual poverty, which is the foundation of blessedness; for, saith our Saviour, *Blessed are the poor in spirit, for theirs is the Kingdome of Heaven.* It was an excellent speech of *Luther*, when the Princes of *Germany* sent him in great presents, *I profess*, saith hee, *the Lord shall not put mee off so.* Do thou in like manner, take up the same resolution.

Mat. 5. 3.

*Valde protestatus sum, me nolle sic ab eo satiari. Luther.*

*IX. Earnestly desire, and seriously labour in the use of all means, for an interest in Jesus Christ*, in whom are riches and treasures above all the riches and treasures of the world. Hee is the Pearl of great price, that treasure hid in the field, for which the *wise Merchant went and sold all that hee had. Abraham*, though hee had abundance of all outward things, yet cries out, *What is all this, seeing I go childless?* Do thou in like manner, in the injoyment of thine outward abundance cry out, *Lord, what is all this, seeing I go Christless?*

Mat. 13. 46.

*X. Trust not in thy wealth and riches*; for it is impossible to trust in riches, and to enter into Heaven. It is not so much the having or possessing of riches that hinders our passing to Heaven, as our trusting in them, making them our staff and our stay, the staff of our lives, and the stay of our posterity, thinking wee are thereby armed and secured against all dangers whatsoever. And therefore the Apostle *Paul* commands *Timothy*, to *charge them that are rich in this world, that they trust not in uncertain riches, but in the Living God.* Not in riches, because they are uncertain, being certain onely in their uncertainty; *For riches certainly make themselves wings, they fly away as an Eagle towards Heaven.* They have *great Eagles wings* to fly from us; *But trust in the Living God*; Hee is the *Living God*, and therefore is to be trusted in; for our wealth may vanish away, but hee ever liveth, and continueth the same. Our wealth may prove our bane, but hee can make our wealth useful to us.

1 Tim. 6. 17.

Prov. 23. 5.

*Alas Aquilinas.*

*XI. Communicate out of thy store towards the relief of others*; Giving to the poor, as it is a duty incumbent upon all that are able, so especially upon the rich. The Apostle *Paul* therefore willeth *Timothy*, to *charge such as are rich in this world, that they do good, that they bee rich in good works*, &c. This phrase, *That your abundance may bee a supply for their want, that their abundance also may be a supply for your want*, sheweth, that out of the abundance which some have, the want of those that need, ought to bee supplied. This advice, *Hee that hath two coats* (one to

1 Tim. 6. 17, 18.

2 Cor. 8. 14.

Luke 3. 11.

wear,

wear, another to lay up) *let him impart to him that hath none*, is likewise a proof of this duty; therefore they who did *eat the fat, and drink the sweet*, are enjoyned to *send Portions to them for whom nothing was prepared*; *Job* is a worthy pattern herein for rich men he having abundance would *not see any perish for want of cloathing, nor any Poor without covering*; the Law which enjoyns such as had Harvest and Vintage, *to leave gleanings and after-gatherings for the Poor*, sheweth, that of mens abundance the poor must have a part.

Neh. 8. 10

Job 31. 19

Lev. 19. 9, &c. Deut. 14. 29

The better to quicken you up to this Duty, consider these two Arguments.

1 This is an especial end of Gods giving more to some than to others, that they who have more abundance should thereout give to them that need. This inference doth Saint *Paul* make (2 *Cor.* 8. 14, 15) from the distribution of *Manna*, Exod. 16. 18. for they that gathered more than was needful for themselves, and their Houshold, gave of their abundance to such as had not enough.

2 Rich men are not Lords of the abundance which they have, but *Stewards*, and therefore must dispose it according to the mind of the Lord; and that is, some part thereof to the poor, hereof they shall give an account.

Luke 16. 2

And therefore of all unmerciful men, such as are rich, and have enough for themselves, and others too, are worthy of most blame; such an one was that rich man in the Parable, of whom it is said, that *he was cloathed in Purple, and fine Linnen, and fared sumptuously every day*, and yet it is implied, that he afforded not to poor *Lazarus the crumbs that fell from his table*. Let such unmerciful rich men well weigh the end of that rich man, and bee henceforward stirred up to take due notice of a main duty that lieth upon them, which is, to be free and forward, liberal and bountiful in distributing to the necessities of the poor. It is your Ministers duty to lay this charge upon you, *Charge them that are rich in this world*, saith the Apostle unto a Minister, charge them *that they doe good, that they be rich in good works*. It is not sufficient for rich men to doe good, unless they bee *rich in good works*; God expecteth a crop answerable to the Seed which is sown, the riches which you have are Gods Seed which he hath sown, and they are a plentiful store of seed; your charity is the crop, or harvest, which God expects of you; it must therefore be a plentiful crop. Think it not enough yee rich men to give now and then some small peeces of

Luk. 16. 19, &c.

1 Tim. 6. 17, 18

Silver

Silver to Beggers in the ſtreets, or ſome ſcraps at your doors, greater matters are expected from you; wherefore as by Gods Providence occaſions are offered, *bee you rich in good works.* As your riches are Gods Seed for you, ſo your good works are your Seed ſown for God; as you ought to bring forth a crop anſwerable to Gods Seed, ſo will God give you a crop anſwerable to your ſeed, in this reſpect ſaith the Apoſtle, *Hee that ſoweth bountifully ſhall reap bountifully*; though God reward none by way of merit for their works ſake, yet *he will render to every one according to his deeds*; ſo as rich men ſhall loſe nothing by being rich in good works, but rather gain very much thereby.

2 Cor. 9. 6.

Rom. 2. 6

## CHAP. XVII.

### *Directions to the Poor.*

HAving given Directions to the Rich, I come now to give Directions to the Poorer ſort, who ſtand in as much need as the former.

*1. Labour to be content with thine eſtate*, as being that portion God hath allotted unto thee; and repine not againſt his Providence, becauſe thou haſt not a larger allowance; which is the counſel of the Apoſtle *Paul*, *Having food and raiment, let us bee therewith content.*

1 Tim. 6. 8

*Q. Wherein doth this contentedneſs conſiſt?*

*A.* In bringing down your minds to your preſent ſtate and condition. It is the great miſtake of many, to think that contentedneſs conſiſteth in abundance, in raiſing up their eſtates to ſuch a pitch, conceiving they ſhould then be contented; whereas indeed true contentedneſs conſiſts rather in an evenneſs, ſuitableneſs, and proportion between a mans eſtate and his mind; let a mans eſtate be what it will, rich or poor, he is the contented man whoſe mind and deſire lieth level with his eſtate; but let a man have never ſo much of this worlds goods, yet if his mind be higher, and his deſire after more, he cannot be ſaid to be contented; which is the great cauſe of ſo much diſcontentedneſs in the world, namely the unſuitableneſs between mens minds and preſent condition, their minds and ſpirits being far above their condition.

*Beatus, non qui quæ cupit, habet; ſed qui quæ non habet, non cupit. Aug.*

The better to perſwade the Poorer ſort to this Duty of Contentedneſs, I ſhall propound ſome few conſiderations.

1 That

1 *That such as have convenient food and raiment injoy as much as the richest men on earth*; whereupon saith the Apostle in the fore-mentioned place, *Having food and raiment, let us be therewith content.* Though a man possess never so much of this worlds goods, yet doth he enjoy no more thereof than himself eateth, and weareth, for the rest goeth to others, and is nothing to him; so that the rich man can have no more real good from his great estate than his servants have, for their bellies must be filled, and their backs cloathed out of his estate, as well as his own, and therefore all they have their real share as fully as he himself in the things hee possesseth; and therefore if thou hast but food and raiment thou enjoyest as much as the richest man in the world. 1 Tim. 6. 8

Obj. *Happily thou wilt say, that though his belly can hold no more than thine, yet his fare is better, and more delicious?*

*Ans.* Though his fare may be much better, and more delicious, yet his delight therein may be less than thine in thy courser diet; and his delicious fare doth usually prove hurtful to him, as the Wise man noteth, *Eccles.* 5. 12.

2 *A little with the fear of God is much better than great treasures with trouble and vexation of spirit*, as the Wise man expresseth it, Prov. 15. 16. *Better is a little with the fear of the Lord, than great treasures and trouble therewith*; intimating, that a small estate with the fear of God is farre more comfortable than a great and plentiful estate without the fear of God, which is usually accompanied with much trouble and vexation of spirit, both through many carking cares about the keeping and increasing the same, as also through many vexing fears of losing it; whereas such as fear God, have a secret blessing in and with their estate, though it bee but small, which doth exceedingly chear up their spirits, and adde a sweet relish thereunto.

3 *That every mans estate is ordered by God*, who as hee is the soveraign Lord of Heaven and Earth, and may doe with us as hee pleases; so he is infinite in Wisdome, and thereby knoweth that estate is best and most convenient for us, even better than we our selves; yea, and is rich in mercy and goodness, and thereby willing and ready to doe that which in his wisdome he knoweth to be best and most convenient for us; which if it were seriously considered, would be a special means to work up our hearts to some measure of contentednes in our meanest estate and condition.

2 Cor. 8. 9 Mat. 8. 20 Luk. 8. 3

4 *That our blessed Saviour Jesus Christ, though he was rich, yea Heir of all things, yet for our sakes became so poor, that as himself expresseth it, he had not where to lay his head.* And we read that Women ministred unto his necessities. Christ became thus poor for gracious ends; as,

1 That hee might sanctifie Poverty to all his members: for Christ by undertaking it, sanctified it.

2 That he might minister comfort to his poor members: for in his example it is evident, that Gods dear Children may live here in a poor and mean estate.

3 That he might by his example teach us to submit our selves to the Divine providence, resting contented with our poor and mean estate, if God shall call us thereunto.

*II. Labour to be humble*; Humility is commendable in all, but especially it becometh such whom the Lord hath brought into a low condition, that so they may walk suitably and answerably to their condition; so much the Wise man intimateth, when he saith Prov. 16. 19 *It is better to be of an humble spirit with the lowly*; implying that with a low condition there should bee an humble mind and spirit.

*III Labour to bee rich in grace*; yea the poorer thou art in purse, labour to bee the richer in grace, and then thy worldly Poverty will be no hinderance to thy spiritual preferment, but rather a furtherance, in that it puts thee into a better capacity, seeing they are *the Poor of this world*, whom the Lord usually *makes rich in* Jam. 2. 5 *faith, and heirs of his kingdom.* And we often read, that the *Poor received the Gospel*, not only the poor in spirit, but also the poor in purse; and therefore though thine outward condition be poor and mean, yet know thou art as capable both of grace here, and of glory hereafter, as any whosoever; stirre up thy self therefore by fervent praying, diligent reading, and frequent hearing of the Word, to grow in grace, yea to grow rich in grace, that though thou art poor here, yet thou maist be an heir of Heaven, and when thou dyest, with *Lazarus* be received into *Abrahams* bosome.

*IV. In thy greatest wants and exigencies labour to live by faith in Gods Providence*, resting confidently upon him for a comfortable supply of all needful temporal good things. For thine encouragement hereunto take notice of that gracious promise, Psal. 34. 10 *The young Lions doe lack and suffer hunger, but they that seek the Lord shall not want any good thing*; he doth not say, they shall have abun-

dance,

dance, but *they ſhall want nothing that is good for them*; and therefore ſaid our Saviour to his poor Diſciples, *Take no thought for your life, what yee ſhall eat, or what yee ſhall drink, nor yet, for your bodies, what yee ſhall put on*; *Is not the life more than meat? and the body than raiment? Behold the Fowls of the air, for they ſow not, neither doe they reap, nor gather into barns, yet your heavenly Father feedeth them*; *are yee not much better than they?* Here our Saviour by ſeveral Arguments labours to diſſwade his Diſciples from all diſtruſtful thoughts and cares about their food and raiment, and to perſwade them to live by faith in Gods Providence for the ſame. Mat. 6. 25, 26

1 The firſt Argument is taken from the greater to the leſs, as thus; God hath given you the greater thing, therefore hee will give you the leſs; he hath given you *life*, therefore hee will not deny *food*; he hath given you a *body*, therefore hee will not withhold *raiment*. This argument our Saviour expreſſeth in theſe words, *Is not the life more than meat? and the body than raiment?* intimating, that that God who hath given you a life and a body, will aſſuredly provide food and raiment for them, which are leſs: Hee hath given you your *eſſence* or ſubſtance, therefore he will not withhold any *neceſſaries appertaining thereunto*. *Argumentum à majori ad minus.*

τὴν οὐσίαν. τὸ ἐπιούσιον.

2 The ſecond Argument is taken from the leſs to the greater, and may be thus framed; Hee that provideth for Fowls will much more provide for men; But God provideth for the Fowls of the air, therefore much more will he provide for men; which argument is here amplified and confirmed by two reaſons. *Argumentum a minori ad majus.*

1 Firſt *from the means of proviſion afforded to men, which the fowls of the air want*; for whereas men Plow, and Sow, and Reap, and gather their Corn into Barns, and thereby have means of proviſion which the Fowls of the air want, *for they ſow not, neither doe they reap, nor gather into barns*; i. e. they have not, neither doe they uſe the means of proviſion which men doe, yet are they not unprovided of convenient food, for God feedeth them; Why then ſhould men, who have ſuch means of proviſion, diſtruſt Gods Providence? and thereupon vex and perplex themſelves with cares for food, what they ſhall eat, and what they ſhall drink, ſeeing God provideth for the Fowls of the air, who have no ordinary means of proviſion?

2 *From the excellency of Man above Fowl*, expreſſed in theſe words, *Are yee not much better than they?* intimating, that men

are much better than the Fowls of the air; and therefore seeing God provideth for the Fowls of the air, much more will hee provide for men, especially for his own children; for who is there that feeds his Hawks, and his Hounds, that will suffer his Children to starve for want of convenient food? and therefore you have good cause in all your straights and exigencies to live by faith in Gods providence.

## CHAP. XVIII.

### *Of Christian-like carriage under Reproaches.*

*I. Beware of manifesting any Distemper or Passion under your Reproaches.* I deny not but you may, and ought to be sensible of the wrong done to your name, for as *a good name is a precious ointment*, so to have an evil name is a great judgement: and therefore you ought not to be insensible of the wrong done to your name by slanders and reproaches, saying, *Let men speak of me what they please, I care not, so long as I know mine own innocency*; for though the testimony of your own innocency be a ground of comfort unto you, yet your care must bee not only to approve your selves unto God, but also unto men, to be as careful of your good names as possibly yee can; but yet you are not to manifest any distemper or passion upon the reproachful speeches of others against you. For,

Cant. 1. 3

1 That will give others just occasion to conclude, that you are verily guilty of those things whereof you are reproached; for in truth there is no greater symptome of guiltiness than your falling into passion, and being exasperated when you are reproached.

2 Your distemper and passion will much disquiet your spirits, and indispose you to the right manner of performing any good duty; so that when you goe to Prayer, or to the Ministery of the Word, or set upon the practice of any Christian duty, you shall find your hearts and heads taken up and possessed with revengeful thoughts, which will much disquiet you in the performance of them.

*II. Beware of returning reproach for reproach*, or railing for railing, which is very unbeseeming a Christian, being therein so unlike unto Christ, who as the Apostle *Peter* speaketh, *When hee was reviled, reviled not again.* If therefore you profess your selves

1 Pet. 2. 23

to

to be Chriſtians, farre be it from you to return reproach for reproach, for by ſeeking to right your ſelves by railing ſpeeches, you take the cauſe into your own hands; whereas if you would with patience commit your cauſe to God, he would clear up your innocency, and thereby take off the reproaches which are caſt upon your names; therefore *Bernard* adviſeth his Friend to be dumb and ſilent at the reproaches of his enemies.

*Tu ſile, tu tace, tu contemne, &c. Bernard. Serm. 42. de modo bene vivend.*

*III. Seem to take little or no notice of thoſe reproaches that are caſt upon you.* It is recorded of an Heathen, that taking no notice of the reproaches and ſcoffs that were caſt upon him, one told him, *that they derided him*; but ſaid he, *I am not derided, I will take no notice thereof.* And *Salomon* ſaith, *It is the glory of a man to paſs over a tranſgreſſion*; i. e. to ſeem to take no notice thereof, though moſt men look upon it as a baſe and diſgraceful thing. And truly as this will be a ſpecial means to ſuppreſs the ſcandal that is raiſed, ſo it is the beſt kind of revenge you can take of your reproachers; for there can be no greater vexation to your malicious reproacher, than to ſee you take little or no notice of his reproaches againſt you, and whoſoever will make trial, ſhall find that his Adverſary is more vexed with his ſilence, than if he ſhould return like for like,

*Derident te, at ego non derideor.* Prov. 19. 11

*IV. When an evil report is raiſed of you, be not ſo much inquiſitive who raiſed it, as to make a good uſe and ſanctified improvement thereof.* To this end know, and conſider, that the report raiſed of you is either *true* or *falſe*; if *true*, then you may diſcern the Finger of God at your enemies tongues end, pointing unto you your ſins. and calling upon you to humble your ſelves for the ſame. But if the report raiſed of you be *falſe*, yet you may hearken to it as to a Call from God, to look more narrowly over your ſelves, leſt you be overtaken with that ſin wherewith at the preſent you are falſly charged; for God knowing your temper and diſpoſition, happily ſeeth that you are inclinable thereunto, and therefore ſuffereth others to charge you therewith, though falſly, meerly for the preventing thereof, that you may not bee overtaken therewith; and thus may you make a good uſe of the falſeſt and bittereſt objections of your adverſaries againſt you.

*Nec prudentiæ quicquam in ſe eſſe, nec fiduciæ oſtendit, qui contumelia afficitur. Sen.*

*V. Labour to walk contrary to what is charged upon you, though falſly.* As for inſtance, If you are charged with Hypocriſie, that you are no better than Hipocrites; labour the more for ſincerity, and reſolve to perform all you doe out of reſpect to God, more

than unto men; if you are charged with Pride, carry your selves the more humbly and lowly, that your humility may appear unto all, and so your conversation give your enemies the lye.

Isa. 37. 14

*VI. Goe and spread your reproaches before God in Prayer*, as good *Hezekiah* did the reproaches of *Rabshekah*, and make known your case unto him, desiring help and strength from him, to bear them Christian like, and then you shall not need to doubt of his gracious comfort and support.

## CHAP. XIX.

### *Of our Carriage in reference to Crosses and Afflictions.*

IN regard that all men so long as they live here in this world are subject to manifold Losses, Crosses, and Afflictions; therefore it is necessary that I should give you some directions how to carry your selves in reference thereunto.

The Directions are these.

*Quicquid fieri potest quasi futurum cogitemus. Sen. Epist. 24*

*I. Fore-cast what Losses, Crosses, and Afflictions may befall you.* When you abound in plenty, think a time may come when your plenty may be turned into penury; when you enjoy health and ease, think a time may come when your health may bee turned into sickness, your ease into pain; when you are taking your greatest delight in your Yoke-fellows, Children, or Friends, even then consider they are mortal, and may suddenly bee snatched from you; look upon all Creature comforts, as indeed they are, mutable, and moveable; thus did *Anaxagoras*, of whom it is recorded, that when tidings was brought him of the death of his Son, hee meekly replied, *I always looked upon him as mortal*. In like manner should we look upon all our Creature comforts as mortal, and moveable. This likewise was *Jobs* practice, as appears from that expression of his, *The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me*; intimating, that in his greatest prosperity he had thoughts and fears of a change, yea of those losses and crosses wherewith he was now exercised; hee feared such a storm might overtake him, before he got to his journies end, and therefore laid in provision for them against they came, which was one special ground of his unparalleld patience under his losses and crosses; for as the suddenness and unexpectedness of any affliction makes it farre more grievous and intolle-

*Anaxagoras apud Plutarch. de tranquil. animi.*

Job 3. 25

rable,

rable, so the fore-sight of any affliction makes it lighter and easier when it comes, and us stronger to bear and suffer the same; it will be therefore your wisdome to fore-cast what Losses, Crosses, and Afflictions may befall you, and to live in a continual expectation of them.

*Nam levius lædit quicquid præviderisante*

Obj. *Some object that of our Saviour, where he forbiddeth us,* to take thought for the morrow, *i. e. for the time to come, about what may befall us hereafter, for saith he,* the morrow shall take though for the things of it self; *that is, the time to come will afford matter and occasion enough for a man to busie his thoughts about,* Sufficient unto the day is the evil thereof; *i. e. every day there falls out such occasions of care and grief, that a man need not adde unnecessary cares and thoughts of evil thereunto; and so double his care and thoughts about uncertain things.*

Mat. 6. 34

*Ans.* That which our Saviour there forbids, is not a wise provident fore-thought of crosses and afflictions, whereby they may either be prevented in their coming, or we may be the better provided for them against they come; but carking, and distrustful thoughts about such things as may fal out in the time to come, as is clear from the word in the *Greek text*, which implieth such thoughts as distract the mind of a man, yea vex and perplex his spirit about things to come. A godly care to prevent Afflictions by Repentance and Prayer, and a careful preparation for them by mortifying Meditations, and a Christian resolution to bear them patiently, if we be called thereunto, is very commendable and profitable; but to vex and perplex our selves with carking and distrustful thoughts, with immoderate fears of future evils, is very unbeseeming a meer Natural man, much more a true Christian, and heir of Heaven.

μὴ μεριμνήσητε.

*II. Prepare for Losses, Crosses, and Afflictions*; the former without this will be of little or no use, a fore-sight of Afflictions will little avayl us, unless we likewise prepare for them.

Q. *How may wee prepare our selves for Losses, Crosses, and Afflictions?*

*Ans.* 1. Earnestly desire, and seriously labour in the use of all means for an interest in Jesus Christ; for,

1. Though the condition of man at all times is very sad without an interest in Jesus Christ, yet the condition of a man in and under his afflictions, without an interest in Christ is more sad, in that his Conscience is then most usually awakened with the sence and apprehension of his sins, and fearful Judgements due unto him for the

the ſame, of which there is no hope or poſſibility of eſcaping without an intereſt in Chriſt; for ſaith the Apoſtle, *Chriſt is our only hope*; and in another place, *They that are without Chriſt are without hope of the pardon and forgiveneſs of their ſins*, for the Law ſtands like the Hand-writing in *Belſhazzars* wall againſt them, and fills them with diſmal fear and trembling. *Without hope of Salvation*, there being no Salvation without Chriſt; *For there is none other name under Heaven given among men, whereby we muſt be ſaved*, but only the name of Jeſus Chriſt. O how ſhould the meditation of mans miſery without Chriſt ſet his ſoul on work to get an intereſt in him!

1 Tim. 1. 1
Epheſ. 2. 12
Acts 4. 12

2 On the other ſide, the man that hath an intereſt in Chriſt, hath abundant ground of comfort in the greateſt troubles and afflictions, in that Chriſt by his Sufferings hath taken away the ſting of them, which is Sin, and changed the nature of them, by turning them from puniſhments into fatherly chaſtiſements, for our profit and amendment; *Though the rain deſcended, and the flouds came, and the winds blew, and beat upon that houſe, yet it fell not, for it was founded upon a rock*, ſaith our Saviour; where by the *rock* may be meant the Lord Jeſus Chriſt who is often in Scripture termed *a Rock*; and by the *ſtorms*, *flouds*, and *winds* which beat upon the houſe built upon the rock, may be underſtood the manifold trials and afflictions whereunto the faithful are in this life ſubject; for *Water* and *Flouds* doe often in Scripture ſignifie afflictions; ſo that here our Saviour ſeemeth to intimate, that no ſtorms, or tempeſts, no affliction whatſoever can hurt, much leſs overthrow him that is built upon the Lord Jeſus Chriſt. Oh how ſhould the conſideration hereof ſtirre up in our ſouls ſome earneſt, longing, panting deſires after the Lord Jeſus Chriſt!

Mat. 7. 25

2 As you would be prepared for Afflictions, *be careful to get and keep a good conſcience*: for aſſuredly, the teſtimony of your own conſciences, that you have walked as in the ſight and preſence of God, endeavouring to have your conſciences voyd of offence both towards God, and towards men, will be as a wall of braſs, yea as armour of proof unto you in the day of trouble and diſtreſs; ſo that your hearts ſhall not ſhrink at any affliction.

*Murus aheneus eſto, nil conſcire ſibi.*

This teſtimony of a good Conſcience was a ſingular ground of comfort unto good King *Hezekiah*, who in his greateſt affliction when he lay under the ſentence and apprehenſion of death, *Remember*, ſaith he, *now, O Lord, I beſeech thee, how I have walked before*

Iſa. 38. 3

*fore thee in truth, and with an upright heart, and have done that which is good in thy ſight*; this, this is that which will yeeld unto every one of you abundance of comfort in all your afflictions, yea on your Death-beds; even the teſtimony of your Conſciences, that you have walked as in the ſight and preſence of God, endeavouring more to approve your ſelves unto him, than to bee ſeen of men. Though in the time of health and proſperity you may ſeem to bee rather loſers than gainers, by keeping a good conſcience in all things, yet in times of trouble and affliction (next to an intereſt in Jeſus Chriſt) nothing will be more available to you than a clear and a good conſcience; yea you may more truly and heartily rejoyce in the midſt of troubles and afflictions, having a good conſcience, than you can in the midſt of your delights, having an ill conſcience; therefore let our main care be to keep our conſciences pure and clean from ſin, not maintaining peace with any ſin. But if through frailty and infirmity we have defiled our conſciences with the filth of ſin and wickedneſs, then let our care be to purge and cleanſe them from the filthy ſpots and ſtains of Sin, by ſprinkling them with the precious bloud of Chriſt, which, as the beloved *John* ſpeaketh, *cleanſeth us from all ſins.* To this end let us put the hand of faith into the Wounds of Chriſt, and take of the bloud of Chriſt, and therewith beſprinkle our ſouls, by applying the merits of Chriſts Death and Paſſion unto our Conſciences, whereby the filthy ſpots and ſtains of Sin are waſhed away and pardoned. 1 Joh. 1. 7

3 Our preparation for affliction conſiſteth *in a frequent reſignation of our ſelves, and of all our comforts, into the hands of God, and to his will, for diſpoſal as he pleaſeth.* By this means we ſhall be the more willing to part with them, when God ſhall bee pleaſed to call for any of them, eſpecially if this reſignation of all unto God be freſh upon our hearts and ſpirits; for a frequent renewing of our reſignation will keep our hearts looſe from all Creature-comforts, ſo that we can part with them without any great difficulty; as our cloathes which hang looſe from our bodies may bee put off without any pain or difficulty, whereas our skin, becauſe it cleaves to our fleſh, it cannot be pulled off without much pain and difficulty. In like manner ſuch Creature-comforts as cleave not cloſe to our hearts, but hang looſe from us, through a frequent and renewed reſignation of them into the hands of God, may be taken away without any grief or difficulty; but ſuch Creature-comforts as cleave cloſe to our hearts, upon which our hearts are

ſee, theſe cannot bee taken off, nor parted with, without much grief and pain.

4 Our preparation for afflictions conſiſteth *in caſting all our cares, fears, and troubles of mind about thoſe evils which may befall us, upon God*, who hath promiſed to ſuſtain us under the ſame, according to that of the Pſalmiſt, *Caſt thy burden upon the Lord, and he will ſuſtain thee*; i. e. caſt the burden of all thy afflictions upon the Lord, ſtaying thy ſelf upon his goodneſs, power, and providence, and he will comfort and ſupport thee under all thy trials and afflictions. To this the Apoſtle *Peter* likewiſe exhorteth, *Caſt all your care upon him, for hee careth for you*; and truly Gods caring for us may well take us off from all inordinate, exceſſive, and diſtruſtful care about our afflictions, and move us to lay the ſtreſs of all our trials and afflictions upon him, conſidering he careth for us.

Pſal. 55. 22

1 Pet. 5. 7

5 Would you be prepared for afflictions, then *be often putting caſes to your ſelves of ſuch ſtraights and troubles, of ſuch trials and afflictions as probably may fall out, and then return into your own ſouls to ſearch and try what ſtrength you have to hold out, if you ſhould fall into ſuch trials and afflictions?* When you enjoy abundance of this worlds goods, ſay to thy ſelf, It may be before I dye I may bee ſtripped of all theſe, and reduced to great ſtraights, what ſhall I then doe? Will not my faith then fail? Now I am at liberty, and enjoy the comfort of my relations, my friends and acquaintance, happily I may ſhortly be caſt into Priſon, and be deprived of all my outward comforts, what ſhall I then doe? how ſhall I be able to bear up under theſe ſad changes? it is good to put ſuch caſes to your ſelves, which will bee an excellent means to ſtrengthen your faith againſt the evil day, againſt the day of trouble and diſtreſs, and to make you with the greater confidence to truſt in God. Thus we read the Church and People of God, for the better ſtrengthening of themſelves againſt trials and troubles, propounded the moſt deſperate caſes, and worſt that could befall them, for ſaid they, *Though the earth be removed, and though the mountains be carried into the midſt of the ſea, though the waters thereof roar and be troubled, though the mountains ſhake with the ſwelling thereof*; where by theſe manner of ſpeeches hee meaneth terrible confuſions and deſolations, as if all things were turned upſide down, yet ſay they, *Will not we fear*, for as it is in *verſ.* 1. *God is our refuge and ſtrength, a very preſent help in trouble.* Thus the Saints of

Pſal. 46. 2, 3

of old were wont to put the hardest cases to themselves for the better strengthening of their hearts and faith.

*III.* When God shall exercise you with any losses, crosses, or afflictions, labour to bear them *Christian-like*; to that end observe these rules.

1 *Bear them sensibly*; the Lord expects we should be sensible of the waight of our afflictions; hee would not have us as *Stoicks*, or *Stocks*, which are not affected with his stripes; but like Children, he would have us sensible of the smart of the rod. Thus was *Job*, who though *he could bless God for all* his losses, crosses, and afflictions, yet did he express his sensiblenes of the hand of God by *the renting of his mantle*, or upper Garment, upon the tidings thereof; which was an outward expression of the inward renting of his heart with grief and sorrow for his manifold losses and crosses; and if *Job* being a perfect and upright man, were thus sensible of the afflicting hand of God, then surely will it become us to be so also. Job 1. 21 Job 1 20

There are two Extreams whereunto we are very prone to run in times of afflictions, the one is a *despising* of afflictions, the other is a *fainting* under them, both which are hinted to us by the Author to the Hebrews, *My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him*; these are the two extreams we are carefully to avoyd in times of afflictions. Heb. 12. 5

1 Not to *despise* or slight the chastisement of the Lord, saying, If God will have my estate, let him have it; if hee will have my Husband, or Wife, or Child, let him have them; this is a *despising* of the chastening of the Lord, a little regarding, yea a contemning thereof, as the Greek word implieth, which is very displeasing unto God. ὀλιγωρεῖν quasi ὀλίγην ὥραν ἔχειν.

2 *Not to faint* under our losses, crosses, and afflictions, as when Children dye, then the spirit of the Parent to dye also; or when the Husband dyeth, then the spirit of the Wife to dye also; this is a fainting under the burthen of our afflictions, as if they were unsupportable, not to be indured, as the notation of the Greek word implieth ἐκλύεσθαι.

Into the former extream of *despising* Gods corrections the wickeder sort fall, and into the other extream of *fainting* under afflictions, the weaker, though the better sort of Christians fall, yea many of the dear Saints of God; for such is the weakness of our nature, such our forgetfulnes of Gods power and promises, that we

oft let goe from us thoſe ſtayes and props which the Lord hath afforded unto us, to uphold us withall.

2 If you would bear your afflictions Chriſtian-like, bear them *with patience and ſilence*, according to the example of *David*, who when God laid his hand upon his back, he preſently laid his hand upon his mouth, as appeareth by his own expreſſion, *I was dumb, I opened not my mouth, becauſe thou didſt it.* And the Prophet *Iſaiah* ſpeaking of Chriſt ſaith, *Hee was oppreſſed, and he was afflicted, yet he opened not his mouth; hee is brought as a Lamb to the ſlaughter, and as a Sheep before her ſhearers is dumb, ſo he openeth not his mouth.*

Pſal. 39. 9
Iſa. 53. 7

This patient ſilent bearing of Afflictions is oppoſed to two things.

1 To an *inward repining* at the Diſpenſations of God towards us.

2 To an *outward complaining* and murmuring at them, both which we muſt carefully avoyd.

1 You muſt carefully avoyd all *inward repinings* at the diſpenſations of Gods Providence towards you: whatſoever ſtorms are without you, yea and blow upon you, yet your hearts within you ſhould be calm and quiet; what though the Lords dealings with you be very ſharp? yet you ought not to repine at them, but quietly and ſilently to ſubmit thereunto, acknowledging the equity of Gods proceeding with you, that as he is righteous in all his ways, ſo in particular towards you, and thereupon to ſay with good old *Ely, It is the Lord, let him doe what ſeemeth him good*; and with our bleſſed Saviour, *Father, not my will, but thy will be done.* And if you bear your afflictions thus quietly, you ſhall bear them with much more eaſe at preſent, and find them more profitable in the end.

1 Sam. 3. 18
Luke 22. 42.

2 As you muſt carefully avoyd all *inward repining*, ſo likewiſe all *outward complaining, and murmuring* under the ſad diſpenſations of Gods providence. As you muſt not entertain any hard thoughts of God, as if he puniſhed you above your deſervings, or more than you are able to bear, ſo neither muſt you expreſs any diſcontented words againſt the Lords dealings with you; for though a Chriſtian may *mourn* under ſad Providences, yet may hee not *murmure* at them; though he may *groan*, yet not *grumble*; but quietly bear all loſſes, croſſes, and afflictions, both in oppoſition to all *inward repining, and outward murmuring.*

3 If you would bear your afflictions Chriſtian-like, you muſt bear them *willingly and cheerfully.* To

To help you herein, take these few considerations.

1 *That no afflictions befall any without the wise ordering Providence of God*, as *Eliphas* implieth, when he saith, *That affliction cometh not forth of the dust, neither doth evil spring out of the ground*; where he would prove God to be the principal Author and cause of all our afflictions, by a removal of all other efficient causes. The truth is, there is not a *Warrant* comes to Arrest thy Body with Pain or Sickness, but it comes under the Hand and Seal of thy heavenly *Father*; there is not a *Habeas Corpus* comes to remove thy Yoke-fellow, Child, or Friend, but it is signed by thy heavenly *Father*. This consideration hath been a ground of comfort unto the people of God in all their afflictions; *The Lord*, said *Job*, *hath given, and the Lord hath taken away, blessed be the name of the Lord*. And this must needs be a ground of comfort, yea and joy unto all the people of God, especially if you shall consider in the next place, Job 5. 6. Job 1. 21

2 *That the end God aims at in your afflictions is to doe you good, yea some special good, that could not be done so well in any other way*: *The Lord chasteneth us for our profit*, saith the Apostle; every Cross will bring with it some blessing or other, if the fault be not in our selves; yea the greatest cross will bring the greatest blessing; and truly this must needs be a singular ground of comfort and contentment under your sorest afflictions; for well may you be contented to be *beaten*, that you may be *bettered*; to be put into the furnace of affliction, that being purged from the dross of your corruptions, you may like pure goldbe treasured up in the treasury of eternal happiness; to be *Pruned*, that you may become more *fruitful*. Heb. 12. 10

3 As God doth intend our good thereby, so *when it hath effected that good which God intended thereby, hee will soon remove your affliction from you*, for the Lord taketh no delight or pleasure in your pains or sufferings, but *delighteth in mercy*; and therefore will not, neither can he suffer his afflicting hand to lye longer upon you, than in his wisdome he seeth to be needful and necessary, for the effecting of that good which he intends you thereby; and therefore if your afflictions seem long unto you, know it is no longer than needs must, and that that good for which God sent it, is not yet effected. Mich. 7 8

4 *That God will either proportion your afflictions to the measure of your strength, or your strength to the measure of your affliction*, laying no more upon you than he will enable you to bear, according to

1 Cor. 10. 13 that of the Apoſtle, *God is faithful, and will not ſuffer you to bee tempted above what you are able to bear.*

*IV.* If you would bear you afflictions Chriſtian-like, you muſt bear them *fruitfully*, by labouring to make a ſanctified uſe and improvement of them, whereby they will become comfortable bleſſings unto you; for a ſanctified affliction is a great bleſſing; Pſal. 94. 12 therefore ſaith the Pſalmiſt, *Bleſſed is the man whom thou chaſteneſt, O Lord, and teacheſt him out of thy law*; ſo that when Gods *teachings* accompany his *chaſtiſements*, when his *inſtructions* accompany his *corrections* there is the bleſſing. When by afflictions God teacheth any the evil conſequences of Sin, the comfort of cloſe walking with God, the benefit of a good conſcience, the emptineſs of the Creature, and the fulneſs of Chriſt, they are bleſſed indeed whoſe afflictions are thus ſanctified; and truly afflictions are ſpecial opportunities for ſpiritual advantage, if we have hearts and wiſdome to draw it forth. παθήματα μαθήματα.

Q. *What courſe ſhould I take to have my afflictions ſo ſanctified unto me, that I may be able to ſay with David*, It is good for me that I Pſal. 119. 71 have been afflicted?

A. *I. In every Affliction take notice of the diſpleaſure of God againſt thee*; for though the Lord doth ſometimes afflict his Children for the trial and exerciſe of their Graces, rather than for any diſpleaſure he hath conceived againſt them, as in *Jobs* caſe it was, yet uſually he ſtrikes not till he be provoked by our Sins, and therefore it will be thy wiſedome in every affliction to take notice of the diſpleaſure of God againſt thee.

*II. Search into thine own heart, and labour to find out the cauſe of Gods diſpleaſure againſt thee*; for it will little avayl thee to take notice of Gods diſpleaſure againſt thee, unleſs thou doſt likewiſe enquire after the cauſe thereof; for it is not for nought that God afflicts thee, ſomething or other is amiſs in thee which God would have amended and reformed, and conſidering that the Lord doth not only in general correct us for Sin, but viſiteth our ſpecial Sins with ſpecial Judgements and Afflictions, therefore whenſoever the Lord viſiteth thee with Sickneſs, or exerciſeth thee with any affliction, know it is thy duty to make a ſtrict ſearch, and diligent enquiry into thine own heart, for the ſpecial Sin, or Sins, God aims at therein, to find out the plague of thine own heart. Thus did the people of God under their ſad affliction, yea they called upon one another to the practice of this duty; *Let us ſearch and*

try

*try our wayes*, said they, *Lam.* 3. 40. for as a Disease can never be well cured till the cause thereof be first found out and discovered: so neither can any affliction bee sanctified and removed, till that which hath occasioned it be in some sort found out and discovered.

For the better discovery of the particular Sin or Sins God aims at in thine afflictions, take these few *rules and directions.*

1 When God visiteth thee, or any of thy dear relations with Sickness, or exerciseth thee with any Affliction, or doth but shake his Rod over thee, set thy self as in his sight and presence, and then examine thy Soul and Conscience thorowly, make an exact survey and search into every corner thereof, to find out the particular Sin God aymeth at.

2 Take notice what sin thy Conscience doth first bring to thy remembrance: for Conscience is Gods Deputy to convince thee, and to tell thee, that by living in the practice of such and such a Sin, or in the omission of such a Duty, thou hast justly brought upon thee such a Judgement; as thou mayst see in the example of *Josephs* brethren, who for their *cruelty towards their brother, adjudged themselves worthy of all the miseries which they suffered*; for their Consciences it seems in their distress chiefly checked them for that, therefore they had good ground to suspect that to bee the cause of their present distress; under every Cross and Affliction therefore listen to the voyce of Conscience, which will deal impartially with thee.

*Nihil sic peccata in memoriam revocare consuerit, ut pœna, & castigatio. Et hoc manifestum est ex fratribus Joseph.*

3 Take special notice of the kind of thine affliction: for it is Gods usual manner to punish Sin in kind, by way of retaliation, observing an analogie, proportion, and similitude between the quality of the Sin, and the punishment which hee inflicteth, and so leadeth us as it were by the hand, that we may come to find and feel it by his guidance and direction, for *mens punishment often bears the image and superscription of their sin upon it.* Thus God oftentimes punisheth Drunkards with Dropsies, and Covetous men with Theeves, who rob them as they have robbed others. Thus God often punisheth our prophaning of his Sabbaths, by inflicting some judgement upon us on that day; and our careless neglect of Family-Duties, by taking away a Family-relation. Thus there is oftentimes a proportion betweene mens Practices, and Gods Punishments, by comparing whereof we may many times come to find out the particular Sin, or Sins, for which God afflicts us.

*In quibus peccamus, in eisdem plectimur.*

4 Wher.

4 When Gods afflicting hand is upon thee, consider for what Sin especially thou hast often been reproved, either by the motions of Gods Spirit, or by the admonitions of his Ministers, or by the checks of thine own Conscience, and yet hast refused to reform the same; thereupon suspect that Sin in special to be the sin at which the Lord aymeth in thy present affliction; for it is usual with God to proceed from words to blows, to make us give more diligent heed thereunto.

*A verbis ad verbera progreditur Deus.*

5 Be earnest with God in Prayer, that hee would help thee in this search, that he would discover and make known unto thee the Sin, or Sins at which he especially aymeth; thus did *Job*, *Shew me*, saith he, *wherefore thou contendest with me*; i. e. for what Sin or Sins thou dost thus afflict me. And afterwards he cries out in his afflictions, *Make me to know my transgression, and my sin.* In like manner doe thou in thine affliction fly unto God by Prayer, beseeching him to shew unto thee wherefore he doth so contend with thee; and to make known unto thee what is thy transgression, and thy sin, that hath provoked his displeasure against thee.

Job 10. 2

Job 13. 23

*III. Having found out the particular Sin God aymed at in thine affliction, then goe and confesse it unto God in Prayer, with the aggravating circumstances thereof*; freely judging and condemning thy self before God for the same, with a broken and contrite heart. Thus did *David* when the hand of God was heavie upon him, *then* saith he, *I acknowledged my sin unto thee, and mine iniquity have I not hid, &c, and thou forgavest the iniquity of my sin.* And to such as confess their sins there is a promise of forgiveness made, 1 *Joh.* 1. 9. To thy confessions adde earnest and fervent Prayer unto God for the pardon and forgiveness of thy sins, for and through the merits of Jesus Christ.

Psal. 32. 4, 5

*IV. Wherein soever upon thine examination thou findest thy self to have been faulty, thou must endeavour to amend and reform*; for as the end of thy search is to discover what is amiss in thee, so the end of thy discovery is to amend and reform what hath been amiss in thee. This did the people of the *Jews* in their sad and afflicted condition press one upon another, saying, *Let us search and try our waies, and turn again unto the Lord.* q. d. let us amend and reform whatsoever upon a narrow search we shall discover to have bin amiss in us. And truly without this it wil little avail thee to pray unto God for the removal of thine Affliction, for the Lord himself noteth continuance in sin to be the chief cause of the continuance

Lam. 3. 40

*Vera pœnitentia est, quando sic pœnitet hominem peccasse, ut crimen non repetat. Bern.*

of

of his hand of affliction upon his people, *For all this*, ſaith the Prophet *Iſaiah*, *his anger is not turned away, but his hand is ſtretched out ſtill, for the people turneth not unto him that ſmiteth them, nor are turned away from their ſins.* Becauſe they turned not from their Sins unto God by repentance, and reformation, therefore Gods Wrath was not turned from them, but his hand of affliction ſtill continued heavy on them. As the cauſe therefore of the Diſeaſe muſt be taken away, before a perfect Cure can bee expected; ſo thy Sins which are the cauſe of thine affliction muſt be taken away by repentance and reformation, before thou canſt expect to bee freed and delivered from the ſame.

*Sublata cauſa tollitur effectus.*

*V. Though Afflictions are ſpecial opportunities for Spiritual advantages, yet ſeeing they are not of themſelves able to work any good in thee, without the ſpecial aſſiſtance of Gods Spirit working together with them; be earneſt with God in Prayer for a ſanctified uſe and improvement of them* that as he doth afflict thee, ſo he would teach and inſtruct thee by his holy Spirit, how to make a good uſe thereof, to the ſpiritual advantage of thine own ſoul. In all thy addreſſes unto God in Prayer, begge of him, that no affliction may paſs away unſanctified; and pray more for the ſanctification of them, than for their removal.

*VI. In the time of thy affliction vow and promiſe unto God better obedience for the time to come*; that thou wilt bee more careful in the avoyding of thoſe ſins, for the commiſſion whereof, and in the performing of thoſe Duties, for the omiſſion whereof thy Conſcience checks thee. *David* ſpeaks of Vowes which he had made unto God in the day of his trouble and diſtreſs; and truly this vowing unto God newneſs of life, better obedience, and a greater watchfulneſs over our ſelves for the time to come, is a neceſſary duty to be oft performed by us, eſpecially in the time of our Sickneſs, or any affliction, and that in a two-fold reſpect.

Pſal. 66. 14

1 In regard of the weakneſs of our fleſh.

2 In regard of our reſpect unto God.

1 In regard of the weakneſs of our fleſh; for howſoever in our ſickneſſes and afflictions there may be good motions, purpoſes, and intentions in our minds, yet through the weakneſs of our fleſh, we are apt to ſtart from them. Now a Promiſe and Vow is a ſpecial means to keep us from ſtarting from our good motions and purpoſes.

*Per votum immobiliter voluntas firmatur in bonum. Aqui. Sum. 2. 2. q. 88. a. 6.*

2 In regard of our reſpect to God; for a Vow being a Bond to

bind us fast to the performance of the thing vowed, it sheweth so true a desire of doing that which we conceive to bee pleasing unto God, as we will not have it left to our liberty to doe it, or not to doe it. Now this must needs argue a good respect to God, for a man voluntarily to tye and bind himself to that which is acceptable and pleasing unto God.

*Quia jam voviſti, jam te obſtrinxiſti Aug. Epiſt. 45. an Arment.*

*VII. Be careful to perform the Vowes and Promiſes thou makeſt unto God in the day of thy trouble and diſtreſs*, for by thy Vow thou hast bound thy self to performance; and therefore saith the Wise man, *When thou vowest a vow unto God, deferre not to pay it, for he hath no pleasure in fools*; noting it to be egregious folly in any to be forward in making Vowes unto God, and then afterwards to be backward in performing what they vowed, because such men doe little less than mock God thereby, and deceive their own souls; therefore he addeth in the next words, *Pay that which thou haſt vowed*; q. d. if thou hast made any Vow unto God, bee sure to pay it.

Eccl. 5. 4, 5

For thy better help herein take these *Directions.*

1 *Truſt not to thine own ſtrength for the performance of thy Vowes and Promiſes, but on the aſſiſtance of Gods Spirit to inable thee to keep them.*

2 As in making thy Vow thou must pray for the assistance of Gods Spirit, to enable thee to keep it; so afterwards, *as often as thou goeſt unto God in Prayer, thou muſt pray for power and ſtrength to keep it till it be performed.*

3 *When in the time of thy Sickneſs, or any other Affliction, the Lord ſtirrs thee up to Vow and Promiſe amendment and reformation of life, fall upon the work preſently*, and put it not off till the affliction bee off and removed, saying, *Then will I turn over a new leaf, then I will abandon my former ſinful courſes, and ſet my ſelf to the Service of God.* For by this means many never come to make good their Vowes and Promises: for by that time the affliction is removed, and they in the same condition they were before, the impression that was upon their spirits is abated, and so the work is neglected; and therefore saith the Wise man *When thou voweſt a Vow, defer not to pay it*, but presently fall upon the performance thereof, and so continue till that which thou hast vowed be fully performed.

Eccl. 5. 4

4 *Frequently call to mind the Vowes and Promiſes thou madeſt unto God in the day of thy ſickneſs and affliction.* A frequent calling to mind

mind of Vows is a ſpecial means to keep them in remembrance, and a freſh remembrance of them putteth life into the Conſcience, and will ſtirre thee up to a conſcionable performance of them.

## CHAP. XX.

### *Of Dying well.*

IF thou apprehendeſt thy Diſeaſe to be mortal and that it is like to be thy laſt Sickneſs, then it will be thy wiſdom to prepare thy ſelf after the beſt manner thou canſt for death.

For thy better helps herein, take theſe *Directions.*

*I. Set thine Houſe in order*; I mean, ſettle thine outward eſtate, by making thy Will: which will no way haſten thy death (as many fooliſhly doe imagine) but rather put thee into a better capacity, to ſet thy Soul in order for a bleſſed departure. And as God hath bleſt thee with an eſtate, ſo fayl not to give ſome proportionable part thereof for the relief of the poor members of Jeſus Chriſt. Though that charity which is exerciſed in a mans life-time is queſtionleſs the beſt, and the moſt acceptable unto God, when wee make our own Hands our Executors, and our own Eyes our Overſeers; yet I condemn not that Charity which is ſhewed at the laſt, for better late than never.

*Beneficium eſt quod quis dedit, cum poſſet & non dare. Sen. de Benef. l. 3. cap. 19*

*II. Send for ſome godly Miniſter, or experienced Chriſtian, to adviſe thee about ſetting thy Soul in order, in reference to thy great change.* This direction the Apoſtle *James* giveth, for ſaith he, *Is any ſick among you? let him call for the Elders of the Church, and let them pray over him.* And this I would adviſe thee to doe in the firſt place, not putting it off to the laſt, when thine underſtanding and memory begin to fayl thee, as the practice of the moſt is, who when the *Phyſician* hath done with them, and in a manner given them over, then ſend for the *Divine* to begin with them, as if a ſhort Prayer, and a few words of Ghoſtly counſel, were enough to ſend them to Heaven.

Jam. 5. 14

*III. Labour to make, or rather to renew thy peace with God*; for though the making of thy peace with God ought not to be put off to thy Death-bed, yet muſt it then be renewed in an eſpecial manner, as being the laſt time of doing it. In order thereunto,

1 *Look back into thy former courſe of life, and call to mind the*

*manifold alterations thereof*; as the vanity of thy thoughts, how vain and empty, how carnal and prophane they have been; as also the unsavourineſs of thy words and ſpeeches, how Godleſs, and Chriſtleſs, yea how unprofitable they have been for the moſt part; as alſo the wickedneſs of thine actions. And in examining thy ſelf concerning thine actions, call to mind, as thy ſinful Omiſſions, and Commiſſions, I mean, as what Duties thou haſt omitted, and what Sins thou haſt committed; ſo likewiſe thy ſinful manner of performing holy Duties, how thy moſt religious Services have had a mixture of Sin in them. Likewiſe run over the ſeveral Ages of thy life, and conſider what Sins thou committedſt in thy Childhood, what in thy Youth, and what in thy riper years.

And together with the number of thy Sins, conſider the aggravating circumſtances of them; as how thou haſt ſinned againſt a gracious God, a loving Father, and bounciful Lord and Maſter; how thou haſt ſinned againſt the admonitions of Gods Miniſters, the motions of his Spirit, and the checks of thine own Conſcience; againſt the patience and long-ſuffering of God, which ſhould have lead thee to repentance; againſt the manifold vowes and promiſes thou haſt made unto God for newneſs of life, and better obedience; and how thou haſt ſinned out of a preſumptuous hope of mercy, making the mercy of God an occaſion of Sin, and thereby turned the very grace of God into wantonneſs. Thus goe on aggravating thy ſins, till thou find thine heart in ſome meaſure affected with grief and ſorrow for the ſame; and then,

2 *Confeſs thy ſins unto God in Prayer*; ſpread them before him in a true and unfeigned acknowledgement and confeſſion of them, freely judging and condemning thy ſelf before God for the ſame.

That thy Confeſſion may be performed after a right manner, it muſt have theſe properties,

1 *It muſt be particular, and of ſpecial Sins*; *I* mean, in thy confeſſion thou muſt deſcend to thy ſpecial and particular Sins; the prophaneſt wretch in the world may in a general manner confeſs, and ſay, *I acknowledge my ſelf to be a Sinner*. But if thou wilt make a true confeſſion of Sin, thou muſt lay open thy Sins in particular before God; and for thine encouragement thereunto, know, that the more particular thou ſhalt be in thy confeſſion, the more comfort thou ſhalt find therein.

2 *Thy*

2 *Thy Confession must be as particular in respect of Sins, so likewise full in regard of the aggravations of them.* Thus did *David* in his confession of that Sin of numbring the People, *I have sinned greatly*, saith he, *in that I have done, and now I beseech thee, O Lord, take away the iniquity of thy Servant, for I have done very foolishly*; see what terms of aggravation he heapeth up. 1 *I have sinned*; 2 I have sinned *greatly*; 3 I have done *foolishly*; 4 *Very foolishly.* And as thou desirest pardon of thy Sins, set them forth to the full, let no circumstance of aggravation be wanting, by which they may appear the more foul and filthy. 2 Sam. 24. 10

3 *Thy confession must be with inward remorse, and sorrow of heart, that thou hast sinned against so good, and so gracious a God*; Thou must not content thy self with a meer verbal acknowledgement of thy Sins and Transgressions, being affected with no more grief in the confessing of them, than thou wast in the committing of them. But every Sin confessed should be as a Dagger piercing thee to the very heart; at least thou shouldest grieve that thou canst no more grieve for thy Sins; thine heart should bleed, because thine eyes cannot weep.

3 Having thus confessed thy Sins, as thou desirest to renew thy peace with God; *earnestly begge of him the pardon, and the forgiveness of them in and through the merits of Jesus Christ*; for thou canst look for it only through the Free Grace and Mercy of God in Jesus Christ. And as there is a promise of forgiveness to such as unfeignedly confess their Sins, so there is likewise a promise of forgiveness to such who heartily pray for the same; for saith the Lord in answer to *Salomons* Prayer, *If my People which are called by my name, shall humble themselves, and pray, and seek my face, then will I hear from Heaven, and will forgive their sins*; and therefore if thou canst pray heartily unto God for the pardon of thy Sins, thou hast thereby some comfortable evidence of their forgiveness; for as the Lord in the Parable forgave his Servant that was indebted to him, and had nothing to pay, even because hee prayed him, so if thou canst pour out thy Soul in a true and hearty Prayer unto God for the pardon of thy Sins, he will questionless forgive thee, even because thou prayest unto him; for as *David* speaketh, *The Lord is not only ready to forgive, but plenteous in mercy to all them that call upon him.* 1 Joh. 1. 9. 2 Chro. 7. 14. Mat. 18. 27. Psal. 86. 5

4 *Sprinkle thy Soul with the blood of Jesus Christ.* Christ is *our peace*, as the Apostle calls him; neither canst thou (by all that Ephes. 2. 4.

thou art able to doe) make thy peace with God, but only through faith in his blood. When the destroying Angel saw the blood of the Lamb sprinkled on the Posts of any Door, hee passed by that House, and they within were safe; so that Soul which is sprinkled with the blood of Jesus Christ, is so safe from the destroying Angel of God, that he shall not doe it hurt; for death is an advantage to that Soul which is sprinkled with the blood of Christ, being *the door of Life*, and *a gate to Heaven*, as *Cyprian* calls it. Though the blood of Christ be the means of our peace and reconciliation with God, yet unless that blood be sprinkled on thy Soul, thou canst find little peace there; and therefore the Apostle *Peter* speaks not only of the blood of Christ, but of *the sprinkling of the blood of Christ*. It is not enough that Christ hath shed his blood, but there must be besides the shedding of it, the sprinkling of it. Christs blood was shed upon the Cross, yet all men are not reconciled unto God thereby. And what is the reason? Surely because that blood is not sprinkled upon their souls; and peace and reconciliation with God must be had, not only from Christs blood poured out, but from his blood sprinkled.

Exod. 12. 23

*Janua vitæ. Cyprian.*

1 Pet. 1. 2

Quest. *How is Christs blood sprinkled upon our souls?*

*Ans.* By Faith, applying the blood of Christ unto our own souls comfort; Faith is the hand of the Soul, and the soul by faith puts her hand into the Wounds of Christ, takes of his blood, and besprinkles her self therewith, applying the merits and the vertue thereof unto it self, and thence follows peace, and reconciliation with God.

Obj. *I would willingly apply the Merits of Christs Death and Passion unto my self, but oh, I am conscious of so much unworthiness, seeing nothing in my self why the Merits of Christs death should belong unto me, that I cannot, yea I dare not apply them to my self.*

*Ans.* 1. It is good to be conscious to thy self of thine own unworthiness, but not so as to bee kept thereby from applying of Christ, and the Merits of his Death and Passion unto thy souls comfort. And truly, if thou wouldst but consider, that God respecteth his own goodness, and not ours, in the offering of his Son, and that his grace is every way most free, this conceit of thine unworthiness can be no just plea against the applying of Christ with the benefits of his Death and Passion unto thine own souls comfort; it should rather be an incouragement unto thee, because the more unworthy

unworthy thou art in thine own sight and sense, the more worthy thou art in the account of Christ. The greatest worthiness that any Christian can here attain unto is, to be sensible of his own unworthiness.

2 Thou who complainest of thine unworthiness, I would ask thee, Whether any man before he made application of Christ, and of his Merits unto himself, did see any thing in himself why Christ should belong unto him rather than to any other? The Scripture saith, *There is no difference, for all have sinned.* Rom. 3. 23

Obj. 2 *My Sins are so many for number, and so hainous in their quality, that I cannot imagine that Christ should belong unto me, and therefore dare not apply him, nor the benefits of his Death and Passion unto my self.*

*Ans.* The more sinful thou art in thine own sense and apprehension, the fitter thou art to close with Jesus Christ, and to apply the Merits of his Death unto thy self; for in that gracious invitation of Christ, we find no other qualification put in, but a sense of sin, *Come unto me all yee that labour and are heavie laden, and I will give you rest*; where the Parties invited to come unto Christ, are such as are sensible of, and thereupon groan under the weight and burden of their sins, as the words in the Greek there properly signifie; and *Luke* 5. 32. Christ professeth, *He came not to call the righteous, but sinners*; not such as were *righteous* in their owne conceit, but such as were *Sinners*, in their own sense and apprehension truly sensible of their sins; so that sense of sin is the only qualification requisite to an application of Jesus Christ. Mat. 11. 28

κοπιῶντες καὶ πεφορτισμένοι.

Obj. 3 *I have often sinned against knowledge and conscience, and therefore fear I have committed that unpardonable Sin, the Sin against the Holy Ghost, and so dare not apply Christs blood unto my self.*

*Ans.* Though the Sin against the Holy Ghost bee a Sin against knowledge and conscience, yet every Sin (yea every grievous Sin) against knowledge and conscience, is not the Sin against the Holy Ghost; for they may be without malice of heart, which this cannot be; and therefore though thou hast often sinned against knowledge and conscience yet if thou hast not sinned with a malicious heart, *i. e.* thou hast not sinned meerly because thou wouldest displease God, and grieve his Spirit, thou hast not committed the Sin against the Holy Ghost.

*IV. Having made thy peace with God, then make thy peace with men,*

*men, by an hearty forgiving of all who have wronged thee.* This is a duty to be performed by thee in the whole course of thy life, as any occasion thereof is given, without which the Lord will not accept of any Christian service, and sacrifice that thou offerest unto him;
Mark 11. 25 and therefore saith our Saviour, *When thou standest praying, forgive, if thou hast ought against any*; for indeed, how canst thou ask God forgiveness of thy sins, when thou wilt not forgive man his offences against thee? How canst thou begg peace and reconciliation with thy heavenly Father, when thou wilt not be reconciled on earth to thy Brother? As therefore this Duty is to be performed by thee in the whole course of thy life, so especially in thy last Sickness, for thereby thou maist gain some assurance in thine own Soul of the forgiveness of thy Sins committed against God; which
Mat. 6. 14 our Saviour implieth in that expression of his, *If yee forgive men their trespasses, your heavenly Father will also forgive you*; wouldst thou therefore be assured of Gods mercy towards thee in the forgiveness of thy sins committed against him? search narrowly into thine own soul, and if thou canst find thou dost as heartily forgive thy Brother, as thou dost desire forgiveness of God, then maist thou assure thy self of Gods mercy to thee in the forgiveness of thy sins committed against him; so much is hinted
Mat. 6. 12 to us in the fifth Petition of the Lords Prayer, *Forgive us our trespasses, as we forgive them that trespass against us*; which latter clause is added, partly to stir us up, readily to forgive those who have wronged us; and partly to strengthen our faith in the assurance of the forgiveness of our sins committed against God, from our readiness to forgive those who have wronged us; in that our forgiving of our Brother is a fruit proceeding from Gods forgiving of us.

*V. Labour to clear up thine Evidences for Heaven,* that thou
2 Cor. 5. 1 maist upon good ground be able to say with the Apostle *Paul, I know that when the earthly house of this tabernacle is dissolved, I shall have a building with God, an house not made with hands, eternal in the Heavens.* The Scripture layeth down sundry clear evidences of a true right and title unto Heaven, which who so finds in himself, may rest assured of a blessed life after this; I shall instance only in one, which indeed is the principal of all, and a very comprehensive one, viz. *Faith in Jesus Christ*, which we find often set down in Scripture, as a sure evidence for Heaven, for saith our
Joh. 3. 16 Saviour, *God so loved the world, that he gave his only begotten Son,*

*that*

*that whosoever beleeveth in him should not perish, but have everlasting life*; and saith *John Baptist*, *He that beleeveth on the Son hath everlasting life*; i. e. he is as sure of it, as if he were in actual possession of it. Vers. 36.

Q. *How may I know whether I have a true saving faith?*

*A.* Most Divines doe hold forth the fruits and effects of faith, as the only signs thereof, and means whereby men should try and examine their faith; but the truth is, the fruits of a saving faith in many Christians are often times so weak, that if they should examine their faith only by them, they would bee apt to question the truth thereof, yea to conclude against themselves, that they have no true faith at all; therefore I shall briefly shew thee the *Antecedents of Faith*, by declaring the ordinary method of Gods Spirit in working true faith in the soul, which is this,

1 God by his Spirit in the Ministery of the Word, doth awaken a mans Conscience, and maketh him to see and discern, as, his manifold sins and transgressions, so, his misery by them, in regard of the dreadful punishments due unto him for the same. This method the Lord observed in those three thousand Converts mentioned, *Acts* 2. 37. Examine therefore whether thou hast by the Ministery of the Word been convinced of thy Sins, and of thy miserable condition thereby; how thou art liable to the Wrath of God, to all Judgements and Plagues here, and to Eternal Death and Condemnation hereafter; for till thou beest convinced of thy sins and misery, thou canst see no need, nor want of Jesus Christ. Hence the Law is said to be our *School-master*, to bring us to Christ, because it doth discover, as our sins, and our misery by reason of them; so our need of Christ.

2 The next Work of Gods Spirit, is to make the soul sensible of its wretched, miserable condition, affecting it with some measure of grief and sorrow for the same. This method likewise the Lord observed in those three thousand Converts, mentioned *Acts* 2. 37. where it is said, *When they heard this*, i. e. when they were convinced of that horrible Sin of theirs, in Crucifying the Lord of life, *they were pricked in their hearts*, viz. with the sence and apprehension of their wretched, miserable condition. Examine therefore whether thou hast been truly sensible of thy wretched, miserable condition, and whether the sence thereof hath affected thee with true grief and sorrow for the same. Though all men are not alike afflicted with a sence of their wretched, miserable condition,

but some much more deeply than others; yet few pass through the pangs of their New Birth, without some throws, some grief and sorrow for their sins; neither can I conceive how any should cloze with Jesus Christ as their Saviour, till they have been so sensible of their sins, as that they are sensible of their need of a Saviour.

3 Another Work of the Spirit is to convince the Soul of its own unrighteousness, that so it may the more willingly seek out after the righteousness of Christ, to be cloathed therewith; for so long as a man is conceited of any righteousness of his own, he will never be beholding unto Jesus Christ for life and for salvation: for as our Saviour saith, *The whole need not a Physician*, they need neither Physick, nor Physician, and therefore care for neither. In like manner, such as are strongly possessed with a good conceit of their own estate and condition, of their own righteousness, see no need they have of Christ and his Righteousness, and so regard him not. Examine thy self therefore, whether thou hast ever been truly and thorowly convinced of thine own unrighteousness, whether thou hast discerned the Sins of thy holy services, whether thou hast cried out with the Church, *All my righteousnesses is as filthy raggs? &c.*

Mat. 9. 12

Isa. 64. 6

4 The next Work of the Spirit, is to convince the soul of the perfection of Christs Righteousness, and of the All-sufficiency of his Sacrifice; that his righteousness is a most perfect and exact righteousness; that his sacrifice upon the Cross was a full satisfaction to Gods Justice, for the sins of all the Elect, it being the sacrifice of the Son of God, even of him that was God, as well as Man; which indeed added an infinite value to all which Christ did, and suffered for mans Redemption, in which respect the redemption wrought by Christ is called *plenteous redemption*; enough and enough for all the sins of his people, how many or how hainous soever they were. Now, examine whether thou hast found this work of the Spirit upon thy soul, so that thou art convinced thorowly, as of thine own unrighteousness, so of the perfection of Christs righteousness, and of the all-sufficiency of his Sacrifice, which far exceedeth the merits of thy sins.

Psal. 130. 7

5 The next Work of the Spirit is to convince the soul of Christs willingness to receive all poor Sinners, sensible of their sins, who will come unto him, and cast themselves and the burden of their sins upon him, by affecting them with a serious apprehension of the mani-

manifold gracious invitations of Christ unto poor Sinners, as that in *Isaiah*, *Ho, every one that thirsteth come yee to the waters, he that hath no money, i. e.* no goodness nor righteousness of his own, *let him come*; and that fore-mentioned place, *Mat.* 11. 28. *Come unto me all yee that labour and are heavie laden, and I will give you rest.* Examine thy self therefore whether thou hast been thorowly convinced of Christs willingness to receive all poor Sinners that will come unto him, and cast the burden of their sins upon him. Isa. 55. 1

6 The next Work of the Spirit is, to stirre up in the soul some earnest longing desire after Jesus Christ, so that the soul cries out, *Oh that Christ were mine, oh that upon any terms my soul might enjoy him; which desires are the lifting up of the doors and gates of the soul* for the receiving of Jesus Christ.

7 The Spirit of God having thus prepared the soul to a closing with Jesus Christ, then he works the grace of faith in it, whereby it throwes it self into the armes of Christ, rolls it self upon him, and rests upon his perfect righteousness, and all-sufficient Sacrifice, for the pardon and forgiveness of its Sins here, and for eternal life and salvation hereafter. Thus have I shewed thee the ordinary way and method which the Lord useth for the working of true saving faith in the hearts of his people.

Wouldst thou then know whether that faith thou pretendest to, be a true saving faith, try & examine it by the fore-mentioned particulars; consider whether it was thus kindly wrought in thee, according to the ordinary method of Gods Spirit; if so, then though the fruits of faith are very weak in thee, yet thou hast a comfortable evidence of the truth thereof, and so consequently hast a sure evidence for heaven.

Obj. *Though I cannot deny these fore-mentioned particulars to bee wrought in me, yet notwithstanding I have no comfortable evidence and assurance of Heaven, nor of my interest in Jesus Christ.*

*Ans.* For answer hereunto, I shall lay down three comfortable considerations.

1 *A man may have the faith of adherence and dependence, though he hath not the faith of evidence and assurance*, For the better understanding whereof you must know, there is a two-fold faith, as Divines distinguish, viz. *The faith of adherence*, whereby we roul our selves upon Christ, and rest upon him and his Merits alone, for life, and for salvation; and *the faith of evidence and assurance*, whereby

whereby wee know and are assured of our interest in Christ, and consequently of our right and title unto Heaven. This latter is the reflex act of the soul, by which a Christian clearly seeth his own happiness, whereas the former is the direct act of the soul. Now, a man may have the faith of adherence, which is true justifying faith, that giveth us an interest in Christ, and a right to Heaven, and yet may want the faith of evidence and assurance, so that he knoweth not his own happiness. *As the child may truly hang about the mothers neck, or cast it self into her armes, and yet receive neither kiss nor smile from her*; so a poor soul may truly roul it self upon Christ, cast it self into his armes, and rest in his bosome (which is true faith) and yet have neither kiss nor smile from him; therefore far be it from thee to question the truth of thy faith meerly for want of Christs smiling upon thee, or to question thy faith of adherence, because thou hast not the faith of evidence and assurance.

2 *Assurance of our interest in Christ, and of our future happiness, though it be requisite to the consolation of a Christian, yet not to his salvation*; though to his comfort, yet not to his safety; his condition may be safe, though not very comfortable at present: for a Christians safety doth not at all depend upon his assurance, but upon his faith. That Christian that can by faith roul himself upon Christ, cast himself into his armes, resting upon his merits alone for life, and for salvation, his state and condition is safe, though he hath not that assurance which he doth desire: for the promise of life and salvation is made to faith, and not to assurance; the tenour of the Gospel is, *Beleeve and thou shalt be saved*, as *Joh. 3. 16. God so loved the world that he gave his only begotten Son, that whosoever beleeveth in him should not perish, but have everlasting life.* It is not said, that whosoever hath assurance of his interest in Christ, and of eternal life and salvation, but *whosoever beleeveth in Christ shall be saved.* This consideration may revive many drooping souls, who though they doe renounce all confidence in themselves, and in any righteousness of their own, and place their whole confidence upon the righteousness of Jesus Christ, and the merits of his Death and Passion, yet have no comfortable assurance in their own souls of their interest in Christ, or of their eternal life and salvation; let such know, that their condition may bee good and safe for all that.

3 *Assurance of Salvation is not so ordinary as many Christians doe imagine,*

*imagine*, for indeed they are but few Christians who doe here attain to a clear evidence and full assurance of their salvation; such whom the Lord here calleth forth to hard services, or great sufferings, to them he is pleased many times to give some clear evidence and assurance of their eternal life and salvation, for their better comfort and support. Thus many *Martyrs* have expressed their full assurance of a better life after this, whereas such a measure is not usually granted to ordinary Christians, their trials being but flea-bites in comparison of the others.

*VI.* Then especially act the graces of Gods Spirit in thee; as,

1. *Thy Faith*, which is a grace of special use to thee so long as thou livest in this world, but most of all at thy last Sickness, and in the time of Death; therefore then especially bee often actuating, and exercising thy faith in Jesus Christ; with the eye of faith look upon Christ hanging upon the Cross, there offering up his life as an all-sufficient Sacrifice, and full satisfaction to Gods Justice for thy Sins, and cast thy self into the armes of Jesus Christ, resting upon his Merits alone for life and for salvation: with a disclaiming of all confidence in thy self, or any righteousness of thine own, place thy whole confidence upon the righteousness of Jesus Christ, and upon the merits of his death and passion.

2. Then especially act *thy zeal for Gods glory*, by giving good counsel to those who are about thee, or come to visit thee; it is the last time thou canst doe any thing for God in this world, therefore then shew thy love to him, and zeal for his glory, by calling upon others to fear him, and serve him, by a conscionable discharge of the duties of their places, callings, and relations; perswade them to minde the things of this world less, and the things of Heaven more; to *prize health*, and *improve it* for the good of their souls; to lay up a *stock* of *graces* and *comforts* against the evil day, and to get their evidences for Heaven clear, before they be cast upon their Death-beds. Words of dying men are of most efficacy and authority, and therefore improve thy dying speeches to the glory of God, and the good of thy neighbour. Thus our blessed Saviour, when he was to leave the world, shewed his zeal for Gods glory, and love to his Disciples, in leaving with them many precious counsels, comforts, and exhortations; and the Apostle *Paul* being aged, and knowing the time of his departure was at hand, called for the Elders of the Church of *Ephesus*, and leaves with them many excellent and weighty exhortations. Joh. 13. 14, 15, 16, 17. Acts 20. 18, &c.

*Culpa est nolle mori, culpa; velle mori.*

3 Act thine *obedience*, by resigning up thy self unto the Will of God, to be at his dispose, either for life or death; As thou must not be unwilling to dye when God calleth thee, so neither must thou be over eager to dye before hee call thee; thou maist not desire Death out of discontentment of mind, because of some present miseries and afflictions which lye upon thee; nay, thou maist not *absolutely* wish to dye out of a desire to be rid of thy sins, and to bee with Christ, but it must be with a submission to the Will of God, if he see it meet and convenient for thee; though *Paul* knew it were

Phil. 1. 23

*far better* for him to dye than to live, yet did he not desire death *absolutely*, but with a submission to the Will of God.

*VII. Be frequent in reading the holy Scriptures*, or cause them to be frequently read unto thee, for there thou shalt find,

1 Examples of Gods mercy shewed to the afflicted.

2 Instructions how to bear, and improve thy present Visitation.

3 Comfortable promises of support under the sorest trials. And know for certain, that one Promise in the Book of God will bee more effectual to yeeld thee comfort on thy Death-bed, than all the counsel of thy friends that shall be then about thee.

*VIII. Be often lifting up thine heart to God in Prayer.* And when through weakness of body, and faintness of spirit, thou art not able to pour out thy soul in any set and solemn Prayer, send up some short ejaculatory Prayer unto God, as that of the poor Publican,

Luke 18. 13

*Lord be merciful to me a Sinner*; and also that of the poor man,

Mark 9. 24

*Lord I beleeve, help thou my unbelief*; and that of the Apostles,

Luke 17. 5

*Lord increase my faith*; and that of

Acts 7. 59

*Stephen, Lord Jesus receive my spirit.* These ejaculations going from the heart, they are acceptable and pleasing unto God; let us therefore as

*Demus operam ut moriamur in precatione. Aug. de vera innocen. cap. 33*

*Austine* adviseth us, endeavour to dye praying, by a frequent breathing forth of these or such like ejaculatory Prayers.

Luke 23. 46

*IX. Be often resigning up thy soul into the hands of God*, saying with our blessed Saviour, *Father, into thy hands I commend my spirit.* Little Children for the most part desire to dye in their Fathers bosome, or upon their Mothers lap; even so shouldst thou in the hour of death, cast thy soul into the arms of thy heavenly Father, and rest in the bosome of Jesus Christ.

*If thy Disease be painful, turn to those Directions in the fore-going chapter How to bear afflictions willingly and cheerfully.*

CHAP

## CHAP. XXI.

### *Directions to such as visit the Sick.*

VIsiting the Sick being a work of Mercy, it will be thy wisdom so to manage and improve the same, that thou maist both benefit thine own soul thereby, and likewise doe good to the sick Party.

*I.* That thou maist benefit thy self thereby, take these few directions.

1 *In visiting thy sick Neighbour take occasion to think of thine own mortality*, and proneness to fall into Sicknesses and Diseases: for that which befalls one man may befall another, in that we all carry about us, as mortal, so frayl bodies, subject to the like calamities; which the Lord knows how soon may befall any of us.

*Scito omnem conditionem versabilem esse & quicquid in alium incurrit, posse in te quoq; incurrere. Sen. de tranq.*

2 *Lift up thine heart in thankfulness unto God, for that health and strength of body he is pleased still to continue unto thee.* Health is a greater mercy than most doe imagine. Ask the sick man what hee thinks of health, and he will tell thee, it is the greatest of Temporal mercies, and in it self a mercy not to be valued; the truth is, all Mercies are prized *by the wanting of them, more than by the having and enjoying them. As no body admires the Sun but when it is eclipsed*; so neither doth any esteem health, but when by sickness they are deprived thereof,

*Carendo magis quam habendo. Sol nisi cum deficit spectatorem non habet. Seneca.*

3 *Labour to be compassionately affected with the miseries and afflictions of thy brother*, for as *Job* speaketh, *To him that is afflicted pity should be shewed from his friend.* Which duty is often urged and pressed in Scripture, as by the Apostle *Paul*, *Rejoyce with them that rejoyce, and weep with them that weep*; and by the Apostle *Peter*, in this phrase, *Having compassion one of another*: which *Beza* Paraphrastically well turns, *Be touched with the sence and feeling of one anothers griefs.* And truly that communion and nearness of conjunction that sincere Christians have one with another, doth call for this duty; for as they are all sons of one Father, so are they members of one body, in respect whereof there should, nay there ought to be such a compassion and sympathy in the members of the Mystical body, I mean among Christians, as there is in the members of the Natural body. Now, you know that in the Natural body *if one member suffer, all the members suffer with it*; as the Apostle expresseth

Job 6. 14

Rom. 12. 15

1 Pet. 3. 8 συμπαθεῖς, i. e. *estote mutuo moestiarum sensu affecti. Beza.*

expresseth it, 1 *Cor.* 12. 26. which place Saint *Augustine* in his Works often expounding, most excellently shewes the mutual compassion betwixt the members of a Natural body; *Behold*, saith he, *the foot treadeth on a thorn, and see how all the members condole it; the Back bends it self, the Head stoopeth; the Eye, though remote in place, diligently searcheth it out; the Tongue complaineth, as if it self were pricked; and the Hands doe their best to pluck it out; and yet neither Back, nor Head, nor Tongue, nor Eye, nor Hand, nor any member but the Foot was touched with the thorn*; and surely such a sympathy and fellow-feeling there ought to bee amongst true Christians, *who are all members of one body, whereof Christ Jesus is the head.*

*Aug. in Ps.* 130 *& Tract. in Joan.*

Rom. 12. 5

*II.* As in visiting the Sick, thou must be careful to benefit thine own soul thereby, so likewise to doe what good thou canst to the sick Party.

To that end observe these few Directions.

1 *Forbear to talk of any vain, worldly, or needless matter before him*; but let thy discourse be as savoury and Spiritual, so in some measure suitable to his condition; as of Death, and preparation thereunto; of the Day of Judgement, of the happiness of those who have an interest in Christ, and his Righteousness, and the like.

2 *Perswade the sick Party to settle his estate, by making his Will*, (if he have not done it before) that so hee may with more freedome wholly mind the spiritual good and welfare of his soul. This counsel did the Prophet *Isaiah* give unto King *Hezekiah*, when hee was first struck with sickness.

Isa. 38. 1

3 If thou apprehendest his Disease to be dangerous, flatter him not with a hope of recovery, lest thereby thou betray his soul to eternal death; but deal faithfully with him, by declaring unto him his weak and dangerous condition, and advising him, as to think of death, so to prepare for it, telling him, that the fitter hee is to dye, the fitter he will be to live, if the Lord should adde more days to his life.

4 If thou perceive him to be ignorant, instruct him in the Principles of Religion, especially touching mans miserable condition by Nature, and the state of redemption by Jesus Christ.

5 If thou perceivest that he hath not a due sence of his Sins, endeavour to affect him with a sence and apprehension of his Sins, and the hainousness of them; as also of his miserable condition in

regard

regard of the punishments due unto him for the same, which are all Judgements and Plagues here, and eternal death and damnation with the Devils and damned in Hell.

6 Question him concerning his willingness to dye, and his hope of a better life after this, and upon what foundation he builds his hope of salvation; whether upon his good meaning and desires? or upon his just and honest dealing with men? or upon his frequent performance of holy duties? If thou perceivest that hee builds his hope of Salvation upon any of these, or upon any thing besides Jesus Christ, labour to take him off from those false bottoms, by shewing him the insufficiency of his good meaning and desires, yea of his civil and religious righteousness to salvation, how they are but rotten foundations whereon to build the hope of his Salvation.

7 Having taken him off from his false bottoms, and rotten foundations, then instruct him in the only true ground of Salvation, whereon hee may safely bottom his hope of Salvation, *viz.* Christ and his righteousness, with the Merits of his Death and Passion.

8 Labour to convince him that there is no way or means of Salvation, but only by beleeving in Jesus Christ, by receiving him as his Priest and King, by resting upon his all-sufficient Sacrifice for the pardon and forgiveness of his sins here, and for eternal life and salvation hereafter.

9 Perswade him thereupon to goe out of himself unto Christ, to adventure his soul upon him, with a disclaiming of all his own righteousness as filthy raggs, to place his whole confidence upon the righteousness of Jesus Christ, and upon the merits of his Death and Passion. To this end set forth unto him the perfection of Christs righteousness, the all-sufficiency of Christs Sacrifice, with his willingness to receive and embrace all poor Sinners that will but come unto him, and cast themselves, and the burden of their sins upon him.

10 Perswade him from his heart to forgive those who have wronged him, as he expects forgiveness at the hand of God; and if he hath wronged any by acts of injustice, perswade him to make what restitution and satisfaction he is able, telling him, that goods ill gotten will prove a moath to consume, and a fire to burn his whole estate.

*Non remittitur peccatum nisi restituatur ablatum. Aug. Epi. 54*

11 Because, as the Apostle speaketh, *If we judge our selves, we shall not be judged of the Lord*, Perswade him to keep a Day of

1 Cor. 11. 3

Judgement in his own Soul, by calling to mind his Sins, together with the aggravating circumstances of them, and then to arraign and condemn himself for the same, judging himself guilty, as of all Judgements and Plagues here, so of eternal torments in Hell hereafter; and then to fly unto Jesus Christ for the pardon and forgiveness of his Sins, who is a true *City of refuge* to all those who fly unto him, against the Hue and Cry of their Sins, and *will in no wise cast out any who come unto him.*

Joh. 6. 37

## CHAP. XXII.

### *How to cloze the Day with God.*

HAving shewed you how to walk with God all the day long, I come now to shew you how to cloze the day, and lye down with God in the evening.

The Directions may be brought to these two Heads.

1 Such as concern our behaviour in the Evening, before our going to bed.

2 Such as concern our behaviour at our going to bed.

*1.* The Directions which concern our behaviour in the Evening before we goe to bed, are these.

1 *With-draw thy self into some secret and retired place, and there look back, and call to mind how thou hast spent the day*; consider how thou hast performed the fore-mentioned Duties, belonging to the several parts of the day; call to mind what thy carriage hath been in secret, and what in company; how thou hast improved the one and the other; and whether thou hast discharged the duties of thy place, calling, and relations. As he is the best Tradesman, that every day in the evening taketh an account of his worldly losses and gains; so he is the best Christian, that every day in the evening taketh an account of his Spiritual losses and gains, whether he goe forward, or backward, in the ways of godliness. And therefore, as many Shop-keepers have their Day-books, where-into they enter all their buyings and sellings, even all their worldly transactions, which they usually review in the evening: so will it be a point of Spiritual husbandry in us, every evening to review the passages of the day, and our transactions therein, which would tend exceedingly to the good and welfare of our souls. History tells us of many *Heathens* who were wont every evening to review the transf-

*Optimus ille trapezita est qui quotidie vespere lucrum ac detrimentum computat. Climac.*

transactions of the day; as of *Sextius* the *Roman* Philosopher, of whom it is recorded, *that every evening as he was going to bed, hee would question his soul, what Evil he had healed, what Vice he had withstood that day; in what regard he was better than before*; an example worthy our Christian imitation, and a shame it would be to us to fall short of Heathens herein.

*Faciebat hoc quotidie Sextius, ut consummato die cum se ad nocturnum quietem recepisset, interrogaret animum suum; quod hodie malum tuum sanasti? cui vitio obstitisti? qua parte melior es? Senec. de Ira l. 3. c. 36*

*II. Call to mind the passages of Gods Providence towards thee, and treasure them up in thine heart and memory*, labouring to make a right use of them. The truth is, it is an argument of a prophane and irreligious heart, to let the remarkable passages of Gods Providence pass away without any due observation of them; for as the Psalmist speaketh, *The Lord hath so done his marvellous works, that they ought to be had in remembrance*; and therefore it is thy duty, and will be thy wisdome, as in the day, to take notice of all the passages of Gods Providence towards thee; so in the evening to call them to remembrance, that they may take the deeper impression upon thee.

*Psal. 111. 4*

*III.* If thou hast been moved to anger in the day time, *let not the Sun goe down upon thy wrath*; which is the counsel of the Apostle *Paul*, whereby he implieth such a speedy suppression of anger, that it may not sleep with thee, for saith he in the next verse, *This is to give place to the Devil*, who, like the *Lion* that is greedy of his Prey, when the Sun is down creepeth forth, seeking whom he may devour; and in the night season, coming to the angry man in his bed, saith *Gregory*, he setteth before him the greatness of the wrong done unto him, and aggravateth the same, by all the amplifying circumstances thereof, to heighten up his anger to a revenge; and therefore saith the Apostle, *Let not the Sun goe down upon your wrath*; but if you have been moved unto anger, it must not live past a day, lest in the day having conceived some displeasure, thou travel with revenge in the night, and in the morning bring forth some mischief or other; and therefore as we say of the *Toad-stool*, it grows up in a night, and dyes in a night; so should this poysonous weed of anger, dye on the day wherein it was born.

*Ephes. 4. 26*

*Vers. 27.*

*Quietis tempore ad animum ira cuncti accedit, &c. Gregor.*

*ut ira die orta cum die decidat. Ambros. in Ephes. 4. 26*

*Oritur moritur.*

*IV. Before thou goest to bed, be sure to offer unto God thine evening sacrifice of Prayer and Thanksgiving*; this is hinted unto us under the Law, where the Lord required his *Evening* Sacrifice, as well as his *Morning*, *Now, this is that which thou shalt offer upon the Altar, two Lambs of the first year, day by day continually*; the

*Exod. 29 38, 39*

*one Lamb thou ſhalt offer in the Morning, and the other Lamb thou ſhalt offer at Even.* This was the daily ordinary Sacrifice, which the Lord required under the Law, and therefore much more doth hee require a Morning and an Evening ſacrifice of Prayer and Praiſes now under the Goſpel. And truly, if thou ſhalt lye down in thy ſins unrepented of, thou mayeſt happily awake with Hell flames about thine ears; and therefore farre be it from thee to preſume to goe to thy bed, before thou haſt offered unto God thine evening ſacrifice of Prayer, and therein heartily begged the pardon and forgiveneſs of all thy ſins, in and thorow the merits and mediation of Jeſus Chriſt. Shouldſt thou put off the performance of this duty till thou art in thy bed, as the practiſe of too too many is, it is very likely thou wilt fall aſleep before thou haſt made any great progreſs therein; and thoſe prayers which thou makeſt in thy bed will prove but drowſie yawning prayers at the beſt; therefore bee ſure to offer up thine evening ſacrifice before thou goeſt into thy bed, and if conveniently thou canſt, before ſupper, for by experience we find that our bodies are much more drowſie, and our ſpirits much more dead and heavie after ſupper than before.

Q. *Whether a man finding his body drowſie, and his ſpirits dead and heavie, had better fall upon the duty of Prayer, or forbear it for that time?*

*Anſ.* Drowſineſs of body, and deadneſs of heart, is no ſufficient warrant for the omiſſion of thine evening ſacrifice of Prayer, but thou oughteſt to perform it notwithſtanding, as well as thou canſt, and that for theſe Reaſons.

1 Becauſe the Scripture giveth us no warrant for the omiſſion of a bounden duty, becauſe of ſome preſent drowſineſs and indiſpoſition thereunto, but doth rather expreſly hold forth the contrary, enjoyning Chriſtians to *pray always*, and to *pray continually*, with ſundry the like expreſſions: Which imply, as a frequent lifting up our hearts to God in ejaculatory Prayers, ſo a conſtant obſervance of our ſet times of ſolemn prayer.

Luke 21. 36
Rom. 12. 12

2 As a man that hath little or no appetite to his meat, yet by forcing himſelf to eat a bit or two, he begins to have a better ſtomack thereunto; ſo when a Chriſtian hath no mind or diſpoſition unto Prayer, but findes his body drowſie, his ſpirit heavie, and his heart dead; yet by forcing himſelf thereunto, though againſt his mind, doth many times find his affections quickned, and his ſpirits raiſed up in Prayer; yea it is wonderful what quicknings and enlarge-

enlargements do many times come upon an adventurous soul, upon a soul that will adventure upon duty, against deadness, drowsiness, and such like discouragements; and therefore let not the drowsiness of thy body, nor the heaviness of thy spirit, so far prevail with thee, as to forbear and omit thy course of praying; But fall upon it, and for ought thou knowest, thou mayest feel and finde the lively quicknings and inlargements of Gods Spirit upon thy spirit in the performance thereof.

3 When a Christian feels and findes his body drowsie, his spirit heavy, and himself very indisposed unto the duty of prayer, yet hee may do it with much uprightness and sincerity of heart, that is, hee may do it in obedience to the command of God, as in the sight and presence of God, with a desire to approve himself unto God in the doing of it, and herewith hee may exceedingly comfort himself against deadness and drowsiness; for such is the excellency of this grace of sincerity, that it maketh all our services to be pleasing unto God, though they bee performed with deadness of heart, and dulness of spirit.

4 Though our prayers bee performed with much deadness of heart, and indisposition of body, yet being put up in the name of Christ, they finde acceptance with God in and thorow his Mediation and Intercession. Let us therefore put up our prayers in the name of Christ, and by Faith cast our selves and our services upon him, and then wee shall not need to doubt of Gods acceptance of them. Thus have I shewed thee the duties to bee performed by thee in the evening before thy going to bed.

I come now to the duties to bee performed by thee at thy lying down.

I. *As thou art going to bed, take all occasions of holy and heavenly Meditations.* To give you some hints,

As thou art putting off thy cloaths, think how it will not be long before thou beest stripped of all, and go out of the world as naked as thou camest into it; which *Job* excellently expresseth, *Naked* saith hee, *came I out of my Mothers womb, and naked shall I return thither*; *q. d.* I came into the world destitute of cloathing, and of all outward comforts whatsoever; *and naked shall I return thither*, not into his Mothers womb again, for that is impossible, but to the grave, the womb of the earth, and common Mother of all; so that his meaning is, I shall go out of the world, as naked as I came into it. Hence *Death* is called *an uncloathing*, because it

Job 1. 21

Joh. 3. 4

2 Cor. 5. 4

ſtrips a man of all his ornaments, not only of his apparel, but alſo of his honours, wealth, and riches.

How ſhould the conſideration thereof ſtir thee up to labour for the true riches, and ſpiritual cloathing, I mean the ſaving graces of Gods Spirit, and the robe of Chriſts Righteouſneſs, and then thou ſhalt not goe out naked, but adorned and enriched.

As thou art laying thy ſelf down in thy bed, let the bed mind thee of thy grave, thy ſheets mind thee of thy winding-ſheet, and thy ſleep mind thee of death, for death is but a kind of ſleep; ſleep is a ſhort death, and death is a long ſleep: Hence *Sleep* and *Death* are often put the one for the other in Scripture, and death is often ſet out by ſleep. That thou maiſt lengthen out this meditation, think of the ſeveral reſemblances between Sleep and Death; as,

Deut. 31. 16
Dan. 12. 2
Joh. 11. 11

1 Men aſleep are at reſt, free from all trouble, from all toyl and travel; ſo the dead doe reſt from their labours, as *Revel.* 14. 13. *bleſſed are the dead which dye in the Lord, for they reſt from their labours*, that is, from their troubles and travails.

2 Men aſleep riſe again: ſo the body after it is dead and laid in the grave, ſhall ariſe again; death is but a ſleep ſomewhat longer than ordinary.

Job 19. 25

3 Sleep refreſheth the body of a man: ſo doth death the bodies of the Saints; for the body lieth down a weak, frail, mortal, corruptible body, but riſeth a ſtrong, glorious, immortal, and incorruptible body; ſo much the Apoſtle *Paul* plainly expreſſeth, where ſpeaking of the reſurrection of the body, he ſaith, *It is ſown in corruption, it is raiſed in incorruption; it is ſown in diſhonour, it is raiſed in glory; it is ſown in weakneſs, it is raiſed in power; it is ſown a natural body, it is raiſed a ſpiritual body.*

1 Cor. 15. 42, 44.

4 Sleep oftentimes cometh upon a man unexpectedly: ſo doth death; for how many dye on the ſudden, when they leaſt of all looked for it; and therefore how doth it concern us to live in a continual expectation of, and preparation for death?

5 Sleep cometh acceptably to ſome men, ſo doth death to beleevers, who welcome death as their beſt friend next to Jeſus Chriſt. Thus let thy ſleep mind thee of thy death, and that not as farre off, but as near at hand, thinking thou mayeſt this night ſleep the ſleep of death; for how many have gone well to bed, and been dead before the morning? and that which happeneth unto one may befall another.

*Cuivis poteſt accidere quod cuiquam poteſt. Sen.*

*II.* As

*II.* As thou art going to ſleep, commend thy ſelf, thy relations, wife, children, ſervants, and all that thou haſt, into the armes of Gods protection, knowing, that they are ſafe whom the Lord keepeth.

And then labour to fall aſleep as thou art meditating of ſome good thing, for then will thy ſleep bee more ſweet, thy dreams more comfortable, and thine heart will be in better plight when thou awakeſt.

## CHAP. XXIII.

### *Of the Morality of the Sabbath.*

HAving ſhewed you how to walk with God on the Week days, I ſhall now ſhew you how to walk with God on the Sabbath Day; ſo as it may prove a comfortable day unto you. To this end I ſhall

1 Prove the Morality of the Sabbath.

2 Give you grounds for the change of the Sabbath, from the laſt day of the week to the firſt, proving our Lords Day to be now the true Sabbath.

3 Give you Directions how to ſanctifie the ſame.

4 Adde ſome Motives to quicken you up to a conſcionable obſervation of the directions.

1 Becauſe there are many who are not convinced of the Morality of the Sabbath, and ſo not of the continuance thereof, therefore it is requiſite that I firſt prove the Commandement of the Sabbath to be moral and perpetual, and to continue in force even to the end of the world, for that is accounted *Moral*, which ( as a rule of life ) *bindeth all Perſons, in all places, at all times.*

*Arguments proving the Morality of the Sabbath.*

1 Becauſe it was ſanctified in the time of *Adams* innocency, as we read, *Gen.* 2. 3, 4. now *Adam* in his innocent eſtate was a Publick perſon, the great repreſentative of all the World, that therefore which was commanded to him in his innocency, appertained to all his Poſterity even to the end of the world. And if God ſaw it neceſſary for our firſt Parents in the time of their innocency to have a Sabbath Day to ſerve him in, that they might more freely and fully give themſelves to holy and religious exercises,

cises. Then what need have we the Posterity of *Adam*, now in our corrupted estate, to have a Sabbath, to take our thoughts off from our worldly businesses, and bestow them wholly on God, and the duties of his Worship and Service?

2 The Commandement concerning the Sabbath is placed in the number of the Moral Commandements, for when God renewed the whole Moral Law, delivering it most solemnly on *Mount Sinai*, and ingraved it in two Tables, hee placed this Commandement concerning the Sabbath amongst the rest, and made it one entire Precept, so as if the morality thereof be denied, and this Commandement made no part of the Moral Law, then the Moral Law would consist but of nine Commandements, which is contrary to the Word of God, which often maketh express mention of Ten.

Exod. 34. 28
Deut. 4. 13. & 10. 4

3 The manner of the delivery of this Commandement confirms the morality and perpetuity of it; and shews, that it is of as great force as any of the other Nine.

Exod. 20. 1

1 For first, God by his immediate Voyce commanded this, as well as the rest.

Exod. 31. 18
Deut. 5. 22

2 This Commandement was written by the Finger of God, in Tables of Stone, as well as the other, as to signifie the hardness of our hearts, so likewise the continuance and perpetuity of this Commandement.

3 It was placed in the very heart of the Ten Commandements, as that which by a careful and conscionable performance of the duties required therein, would give life to the keeping of all the rest. And it is a certain truth, that he who makes no conscience to keep holy the Sabbath Day, will make little conscience of keeping any of the other Commandements, so he may doe it without discredit of his reputation, or danger of mans Law. Look how a man is careful and conscionable in the performance of the duties of piety to God on this Day, in like manner is he careful and conscionable in the performance of the duties of righteousness toward his neighbour on the week days.

Gal. 4. 10
Col. 2. 16

Obj. 1 *Some object that of the* Apostle, *Yee observe days, months, and times, and years*; as also that to the *Colossians*, *Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new Moon, or of the Sabbath Day.*

*Ans.* The Apostle here condemns not the *Moral* Sabbath, which we now call the *Lords Day*, but he speaks of the *Levitical* Sabbaths,

baths, which were the first day of every month, and the first and last days of every one of their solemn Feasts, which were called *Sabbaths*, all which are now abrogated. Lev. 23. 37, 38, 39.

Obj. 2 *Some object, that to a Christian every day is a Sabbath, and therefore say, that we should not restrain it to one day more than to another.*

*Ans.* 1 True it is, every day should be a Sabbath to a Christian in two respects:

1 In a resting from Sin.

2 In a readiness to serve God.

For as we should at all times rest from Sin, so we should bee always in a readiness and disposition to serve God.

Yet are we not bound to spend every day as a Sabbath, by laying aside the lawful works of our Callings, and giving up our selves wholly to the solemn duties of Gods Worship and Service, which is contrary to the command of God, who saith, *Six days shalt thou labour, and doe all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not doe any work*; where the Lord doth require of us as well to follow the works of our Calling on the six days, as to keep holy the Sabbath Day, by a conscionable performance of his Worship and Service. Exod. 20. 9, 10.

I deny not but Divine Worship is to bee performed unto God every day: as under the Law, we read they had their Morning and Evening sacrifice every day; so we should every day offer up our morning and evening sacrifice of Prayer; and truly by duties of piety to God are our worldly businesses sanctified and seasoned, and therefore are every day to be performed, but yet so as the duties of our ordinary Callings be likewise performed, and not neglected by us.

2 Upon the same ground, neither *Adam*, nor the *Jewes* before Christ should have observed any Sabbath, because they were bound to rest from sin, as well as Christians.

3 Neither are we to keep days of fasting, because we are to fast from sin every day.

*Having thus proved the Morality of the Sabbath, and answered some Objections against it.*

*II.* I shall in the next place give you the grounds for the change of the Sabbath, from the last day of the week to the first.

1 *Divine institution*, even the institution of Christ himself, which appeareth two ways.

1 By the title given to the first Day of the Week, namely, the *Lords Day*: for whatsoever in Holy Writ is said to be the *Lords* denominatively, of that Christ is the Author and institutor; as for instance, *The Lords Supper*, because he instituted it; *The people of the Lord*, because he chose them; *the Lords Messengers*, because he sends them. Upon the same ground the first day of the week is denominatively called *the Lords Day*, and that not by *Creation*, for so every day is his from the beginning, but by *Divine institution*, because it was instituted by Christ the Lord, for Divine Worship and Service, and for the memorial of the great work of Redemption wrought by him. Agreeable hereunto is that of *Augustine*, who saith, that the Apostles appointed the Lords Day to be kept with all religious solemnity, because in that day our Redeemer rose from the dead, and therefore is called the *Lords Day*.

*Dominicum diem Apostoli religiosa solemnitate habendum sanxerunt, quia in eodem Redemptor noster a mortuis resurrexit, quiq; ideo Dominicus appellatur. Aug. Serm. 151. de Tempore.*

2 By the practise of the Apostles, who constantly assembled together on the first day of the week, which is our *Lords Day*, and that without doubt, upon the command of Christ himself; for whereas he continued forty days on earth after his resurrection before he ascended into Heaven, it is said, in that time *hee gave Commandements unto his Apostles, and spake unto them of the things pertaining to the Kingdom of God*; that is, he instructed them how they should change the bodily sacrifices of Beasts, into the spiritual sacrifices of Prayer and Praises; the Sacrament of Circumcision into the Sacrament of Baptism, the Sacrament of the Passeover, into the Sacrament of the Lords Supper. And then likewise he instructed his Apostles touching the change of the Sabbath into the Lords Day. To which agreeth that of learned *Junius*, who saith positively, that the change of the Sabbath was not by the tradition of men, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every seventh day after unto his Ascension into Heaven, appeared to his Disciples, and came into their assemblies. Hereupon we read the Apostles met together on every first day of the week, to preach the Word, and to communicate the Lords Supper, as *Joh.* 20. 19, 26. *Acts* 2. 1. *Acts* 20. 7, and in divers other places. And wee find it expresly ordained by the Apostle *Paul*, that the weekly Collections for the Poor should be on that day. *Now concerning the Collection for the Saints, as I have given order to the Churches of Galatia, even so do yee; upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, &c.* And why on that day? surely

*Non humana traditione, sed Christi ipsius observatione & instituto. Junii prælect. in Gen. 2. 3.*

Acts 1. 2, 3

1 Cor. 16. 1, 2.

ſurely no other reaſon can well bee imagined, but that their aſſembling together to partake of the Ordinances of God, was wont to be on that day; And therefore, becauſe works of charity ſuit well with duties of piety; and that by the Ordinances then diſpenſed, they might be ſtirred up to a more free and chearful contribution; the Apoſtle ordained alſo, that the Collections for the poor ſhould be on the ſame day, *viz.* the firſt day of the week.

2 Another Argument proving the firſt day of the week, commonly called the *Lords Day*, to bee the true *Chriſtian Sabbath* now under the Goſpel, may bee taken from the conſtant practice of the Church and People of God ſince the Apoſtles times. As I have ſhewed you, that it was the practice of the Apoſtles to obſerve the firſt day of the week, which is argument enough to warrant the day, they being guided by the Spirit of Chriſt in an eſpecial manner: So it doth clearly appear, that it hath been the practice of all holy men ſince the Apoſtles times, to obſerve this day, and that under the name of the *Lords Day*.

*Ignatius*, who lived in St. *Johns* time, ſaith, *Let every one that loveth Chriſt keep holy the Lords Day, which is the Queen of daies.* *Euſebius* in his Eccleſiaſtical hiſtory plainly ſhews how the Church and People of God in ſeveral ages after the Apoſtles times obſerved the firſt day of the week, as inſtituted by Chriſt, and ordained afterwards by the Apoſtles. I might ſpend much paper in ſhewing how this day hath been obſerved in all ages, from the Apoſtles times to theſe daies. Now the conſtant cuſtome of the Church is not to bee ſleighted. That expreſſion of the Apoſtle, *If any man ſeem to bee contentious, wee have no ſuch cuſtome, neither the Churches of God*, ſheweth, that the cuſtome of the Church is a matter to be regarded.

*Omnis Chriſti amator Dominicum celebret Diem, reginam & principem dierum omnium.* *Ignat. Epiſt. 3. ad Magneſ.* & *Euſeb. l. 4. cap. 22.*

1 Cor. 11. 16.

3 The Reſurrection of Chriſt both giveth a ground for the ſanctifying of our Chriſtian Sabbath, and likewiſe ſheweth a reaſon for the changing of the day, For the work of *Redemption* wrought by Jeſus Chriſt, being far more excellent than the work of *Creation*, did much more deſerve a weekly memorial. That the work of Redemption was more excellent appears, In that it coſt more to redeem the world of Gods Elect, than to create the whole world; for to create the world, it coſt God but a word, as it were; *Hee but ſpake the word, and it was done.* But to redeem the world of Gods Elect, it coſt no leſs than the precious blood of the Son of God. So that this work hath ſwallowed up the former, as the

Pſal. 148. 5.

2 King. 8. 4. *Temple* did the *Tabernacle.* And wee who live after Christs Resurrection, are as much bound to the celebration of the first day of the week, as they who lived before, to the last.

It is very observable, that a seventh day hath been observed to the honour of God ever since the Creation; and such a seventh, as never a week in the alteration was without a Sabbath, and never a week had two Sabbaths; for as the week ended with the former Sabbath, so the next week began with our Sabbath, which could not have been, if any other seventh day had been chosen.

If any shall ask why the change of the day is not more clearly expressed in the New Testament, I answer, because there was no question moved about the same in the Apostles times; which may likewise serve as a reason why in the New Testament there is no express command for the baptizing of Infants in particular, namely, because there was no question moved about the same in the Apostles times.

III. Come wee now to the Directions how to sanctifie the Lords Day.

To the sanctification whereof two things are required.

1 An observing of a rest.

2 A consecrating of that rest wholly to the worship and service of God.

I. There must bee a *resting*, and that from several things. As

1 *From all the ordinary works of our Calling*, which is expressly Exod. 20. 9, 10. set down in the Commandement; *Six daies shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work*, viz. of thy Calling. And let not any pretend the greatness of their charge, as a plea for their working; But know assuredly, that what you get that day by your labour, will contribute little towards your charge. For whatsoever is got on that day, will not be blessed of the Lord, but will prove like *Achans* wedge of gold, which being got contrary to the command of God, brought the fire of Gods curse upon all the rest which hee had lawfully gotten.

2 *From all kinds of recreations*, especially such as tend to carnal and sensual delight, which though they may be lawful at other times, yet are unlawful on the Lords Day, being as expressly forbidden by God himself, as the works of our Calling, as you shall finde, in *Isa.* 58. 13. where the Lord requires of his People, That *they turn away their feet from doing their own pleasures on his holy day.*

*day.* And *that they call the Sabbath a delight, the holy of the Lord, honourable, and honour him, not doing their own waies, nor finding their own pleasures.* And it is found by experience, that recreations do more steal away our affections from heavenly meditations, and distract us in Gods service, than the works of our Calling. Whereupon saith St. *Augustine, How much better is it to plow on the Lords Day, than to dance?*

*Quanto melius est arare, quam saltare in Sabbato. Aug. in enarrationem tituli Psal. 91.*

3 *From all immoderate eating and drinking,* whereby wee are fitter to sleep than to attend upon the Ordinances of God. And therefore how blame-worthy are they, who make the *Lords Day* a day of *Feasting* their neighbours and friends? For though it be lawful upon this day to make such provision as shall be convenient for our own families, or for the relief of our poor neighbours, yet to make solemn feasts upon this day (as is the custome of too many) whereby servants are kept from the publick Ordinances, and our selves and guests are more indisposed to the duties of Gods worship and service, must needs be unlawful. And therefore, though wee be not forbidden upon the Lords Day to kindle a fire for the dressing of meat, yet we must take heed, that wee make not such a flame, as shall kindle the fire of Gods wrath against us.

4 *From all worldly words, and discourſing of earthly affairs,* which the Lord himself expresly forbiddeth by the Prophet *Isaiah, Not speaking thine own words,* which imports talking and discoursing of worldly matters on the Sabbath day; For where the Lord hath commanded the whole man to rest from worldly works, there hee commands, as, the hand to rest from working, so the tongue from talking of worldly matters. But in the fourth Commandement, the Lord hath commanded the whole man to rest from worldly works, where hee saith, *Thou shalt do no manner of work, &c.* Therefore hee commands the tongue to rest from talking of worldly matters, as well as the hand from working of servile and worldly works. How blame-worthy then are they, who make the Lords Day a reckoning-day with work-men, and servants, or at least a visiting day amongst their friends and neighbours, and so consequently a day of idle tattle about their profits, pleasures, or other mens matters?

Isa. 58. 13.

Exod. 20. 10.

5 As from worldly words, so *from worldly thoughts, as much as wee can.* For

1 Know that every Commandement extends to our very

thoughts, binding them, as well as to the outward actions, *ex. gr.* The sixth Commandement from murtherous thoughts, as well as from the act of Murther. The seventh, from adulterous, and lustful thoughts, as well as from the act of Adultery. The eighth, from covetous thoughts, as well as from the act of Covetousnes.

2 Know, that the Lord requireth not onely the outward man, and external actions, to bee consecrated unto him, but especially the inward man; in which regard wee ought, as much as possibly wee can, to sequester our thoughts from worldly matters, that they may be wholly taken up with spiritual and heavenly Meditations.

Luk. 10. 27.

6 There is another rest expected from every one on the Lords Day, and that is *a resting from sin*, which wee ought to do, as much as in us lyeth, at all times, but especially on the Lords Day, which ought to be kept as an holy rest. And truly, wee cannot offer unto God a greater indignity, than to serve the Devil in the works of darknes on the Lords Day, which is consecrated to the honour and service of God.

Thus much of the first particular requisite to the sanctification of the Lords Day, namely, *an observing of a rest.*

II. Come wee now to the second, *viz. A consecrating that rest wholly to the worship and service of God.* For it is not enough that wee keep a rest, but wee must keep an holy rest; barely to rest on the Sabbath day, is but a Sabbath of beasts. *Wee must remember the Sabbath day to keep it holy.* For this is the chief end whereunto the outward rest tendeth.

Now the consecration of the Sabbaths rest, consists,

1 In our preparation thereunto.

2 In a conscionable performance of those duties the Lord then requireth of us, which may be brought to two heads, *viz.*

1 Duties of Piety.

2 Works of Mercy.

Duties of Piety are of three sorts, *viz.* 1 Publick. 2 Private. 3 Secret. The which, because they are interchangeably mixed with one another, therefore I shall interchangeably speak of them.

The duties to be performed by way of preparation, are these.

1. *Remember the day beforehand*, to the end you may so order and dispose of your worldly affairs, that they may be dispatched in

in convenient time on the Eve of the Sabbath, that so both your selves and servants may goe to bed in such time, that your bodies may be well refreshed with sleep, and your mindes fitted for the duties of the day. This the Lord intimateth in the beginning of the fourth Commandement, saying, *Remember to keep holy the Sabbath Day*; where by remembring it, may bee meant a minding of it before hand. How blame worthy then are they, who sit up themselves, and keep their servants so late up in the night before the Sabbath, that they are enforced to lye longer in their beds than ordinary on the Sabbath Day, yea and when they are come into the Congregation, are fitter to sleep than to hear; *Is this to remember the Sabbath to keep it holy?* Exod. 20. 8.

2 *At your first awaking in the morning, lift up your hearts to God in Prayer and Thanksgiving*, for that comfortable rest and sleep hee hath vouchsafed unto you the night past; For, it is *he that giveth his beloved sleep*, and who *reneweth his mercy every morning*. And then begge of God the assistance of his Spirit, to carry you through all the duties of the day. Psal. 127. 2 Lam. 3. 22, 23

3 *Rise early on the Sabbath Day*; for in regard there are, as secret duties of Piety to be performed by you in your Closets, so private duties of Piety in and with the Family (if you live in a Family) before you goe to the publick Congregation; yee ought to rise so early, that you may have convenient time for these duties, and be at the Church at the beginning of the Exercises. How blame worthy then are they, who on the week-dayes can rise betimes to follow their worldly businesses, but on the Lords Day doe lye longer in bed than ordinarily, giving themselves up to their carnal ease and rest? *Is this to keep holy the Sabbath Day*, thus to sleep away the first and chiefest part thereof?

4 *In your rising, let out your hearts in a serious meditation of Jesus Christ*, and of the great things he hath done and suffered for you, and of the many good things whereof in and through him you are made partakers. Meditate likewise on the infinite Majesty of God, whom the glorious Angels adore with covered faces, that your hearts being possessed with an aweful apprehension thereof, you may perform the duties of Gods worship and service with such reverence as becometh so sacred a Majesty.

5 *So soon as you are up and ready, with-draw your self into some private place, and there read some portion of the Scriptures*, which will be an excellent means to season your hearts, and compose your

your minds; yea hereby you will be the better prepared to hear the Word preached, and the better enabled to try the Doctrines
1 Thes. 5. 21 delivered, according to the exhortation of the Apostle, *Prove all things, hold fast that which is good.*

6 *As Prayer is a duty to be performed every morning, so especially on the Lords-Day morning*; which is in some measure to bee suitable thereunto. Having therefore confessed your sins, and begged the pardon of them, together with power against them, and grace to serve God: then pray both for the Minister, and for your selves.

1 For the Minister, that God would give him a door of utterance, that he may open his mouth boldly to publish the Mysteries of the Gospel; yea that he may speak the VVord truly, sincerely, powerfully, and profitably, delivering that which is suitable and seasonable to your condition.

2 For your selves, that God would banish out of your heads all worldly wandring thoughts, which may distract your minds in the hearing of the Word, and so choaking that heavenly seed, make it fruitless. And that he would give unto you, as attention to hearken, so understanding to conceive, wisdome to apply, judgement to discern, faith to beleeve, memory to retain, and grace to practise what you shall hear; that so the Word may prove unto you *a savour of life unto life, and not a savour of death unto death.*

These two last duties *of reading the Word*, and *Prayer*, are not to be performed only alone in secret, but likewise in and with your Families, if so be you be Parents, and Masters of Families; and therefore before you goe to the publick Ordinances, call your Family together, and pray with them, as for other things, so in special for the influences of the grace of God, and the incomes of his Spirit upon your hearts and spirits in the good duties you shall take in hand, that so you may perform them after such a manner, as glory may redound to Gods name, and some spiritual good and advantage to your own souls.

These are the duties to be performed by way of preparation.

Having thus fitted and prepared your selves,

*I. Call your Family together, your Children and Servants, and take them along with you to the publick Congregation*; and let
Iosh. 24. 15 *Joshuahs* resolution bee often in your mind, *As for me and my house, we will serve the Lord.* And as you are going,

1 *Consider*

1 *Consider whither you are going, viz.* Not to a Fair or Market, but to the House of God, where God himself is present to behold you, yea where God himself speaketh by the mouth of his Ministers.

2 *Go with a readiness of heart, and resolution of mind, to receive every truth that shall bee made known unto you out of Gods Word*; with such an heart came *Cornelius*, to hear *Peter*. *Wee are all here present before God, to hear all things that are commanded thee of God*, said *Cornelius* to *Peter*. And it is said of the *Bereans*, that *they received the Word with all readiness of mind.* Act. 10. 33. μετὰ πάσης προθυμίας. Acts 17. 11.

II. Being come into Gods House, observe these Rules and Directions.

1 *Set your selves as in the sight and presence of God*, who not onely observeth your outward carriage and behaviour, but likewise understandeth all the imaginations of your hearts, and is privy to every wandring thought in praying, hearing, and other holy duties, which will be a special means to keep your minds from roving after other matters.

2 *Labour to hear the word with profit.*

To this end and purpose I finde four special virtues commended in the Scripture, *viz.*

1 Humility. 2 Honesty. 3 Attention. 4 Faith.

1 *Humility*, for when a man is of an humble, lowly, meek, and contrite spirit, then is hee fit to hear the Word, because his heart being emptied of pride, and self-conceitedness, there will be room for the Word to take place; therefore saith *David*, *The meek will the Lord guide in judgement, and the meek will hee teach his way.* Psal. 25. 9. And saith the Lord himself by his Prophet *Isaiah*, *To this man will I look, even to him that is poor* (*viz.* poor in spirit) *and of a contrite spirit, and trembleth at my word* Isa. 66. 2.

2 Another virtue requisite to the profitable hearing of the Word, is *Honesty*, or *uprightness of heart*, whereby a man sincerely purposeth in every thing to approve himself unto God, as to avoid every sin whatsoever, that the Word condemneth, be it never so delightsome or profitable unto him; so to indeavour himself to the performance of every duty belonging to his place and calling, which the Word commandeth. This is that honest and good heart which our Saviour intendeth, *Luk.* 8. 15.

3 As Honesty, so *Attention* is requisite; while the Word is preaching, you must diligently attend thereunto, as they who would

would be loath to lose a word, that should be delivered. This particular is noted of those that heard Christ preach, of whom it is said, *That they were attentive to hear him*; or as the Greek text hath it, *All the people hanged on him to hear him, i. e.* They were very attentive, as unwilling to let any thing pass them: So should you be as attentive to the Ministery of the Word. To this end, keep your eyes steddy on the Preacher. And as hee passeth from point to point, think briefly on the point which is past, which will exceedingly help your memory.

ὁ λαὸς ἅπας ἐξεκρέματο αὐτοῦ ἀκούων. Luk. 19. 48.

4 *Faith* is another virtue requisite to the profitable hearing of the Word, I say, *Faith*, whereby we do not only beleeve that which is taught us out of the Word to be true, but also apply it unto our selves, as if it were in special directed unto us. *The Gospel is the power of God unto salvation*. saith the Apostle, but to whom? *even to every one that beleeveth*. And saith the Author to the *Hebrews*, *The Word preached did not profit them, not being mixed with Faith in them that heard it*. In whose heart there is true Faith, that man will apply the whole Word of God unto himself, whether it be the threatnings of the Law, to terrifie him from sin, or the sweet promises of the Gospel to allure him to holiness; and so maketh much profit of every Sermon hee heareth.

Rom. 1. 16.

Heb. 4. 2.

Thus much for your behaviour in the publick Congregation.

But you must not rest here, thinking you have thereby sanctified the Sabbath day. For there are likewise both *Private* and *Secret* duties of Piety required to a true sanctification of the Lords Day, of which you ought to be as careful and conscionable, as of the publick duties in the publick Congregation. For God requires the whole day, and not a part onely. As therefore you would not be contented your servants should work for you only an hour or two on each of the six daies: So neither should you yeeld less unto God, than you require for your selves. By *Private* duties of Piety, I mean such as are performed in a private Family. And by *Secret*, such as are done in some secret and retired place, between God and ones self alone.

Now the *Private* duties of Piety which are especially required of such who are Parents and Masters of Families, and wherein every member thereof are to joyn, are these.

I. *Repeating the Sermons* they have heard with their family, and examining them one after another what they remember, explaining

plaining the same unto them, which is commended to us by the practice and example of our Lord and Saviour Jesus Christ, who when he was come home, said unto his Disciples, *Have yee understood all these things? viz.* that he had preached to the multitude; And St. *Mark* saith, *When they were alone, hee expounded all things to his Disciples.* Whereupon *one* observeth, *That Christ by his example doth instruct every Master of a family how to carry himself in reference to those under his charge on the Lords Daies after their departure from the publick Congregation.*

Mat. 13. 51.

Mark 4. 34. *Christus suo exemplo, &c. Chemnit. examin. cap. de dieb. fest.*

And truly a treble benefit will follow hereupon.

1 In respect of your selves: for the more you build up others, the more your selves are built up in Knowledge, Faith, and every grace of God.

2 In respect of your children and servants, for it will make them to hearken more attentively to that which is delivered in the publick Congregation, if they know they shall be called to an account for the same when they come home.

3 It would much help both your selves and servants in the understanding and beleeving of that which you have heard in the publick, if at home you would repeat it, and confer of it, and examine the proofs that have been delivered for the confirmation of it.

II. Another private duty is *singing of Psalms*, for this may and ought to be performed in your families, as well as in the Congregation. This *David* commends for one duty of the Sabbath, as *Psal.* 92. 1. The title of the Psalm is, *A Psalm or Song for the Sabbath day.* And thus it begins, *It is a good thing to give thanks unto the Lord, to sing praises unto thy Name, O most High.* This Ordinance being questioned by some, and denied by others, I shall

1 Prove the lawfulness thereof.

2 Give you some directions for the right manner of performing the same.

First the lawfulness of singing Psalms doth appear both from Scripture, Example, and Reasons.

1 For Scripture-proofs there are many, both in the Old and New Testament; but not to mention those in the Old Testament, which may not prove so convincing, In the New wee finde it commanded by the Apostle to the *Ephesians, Speak to your selves in Psalms and Hymns, and spiritual songs, singing, and making*

Ephes. 5. 19.

*melody in your hearts to the Lord.* And ſaith the Apoſtle *James*, James 5, 13. *Is any among you afflicted? let him pray. Is any merry? let him ſing Pſalms.* Where you ſee it is in expreſs terms commanded, and that as a Goſpel duty.

2 We finde it *commended*, both by the example of our Saviour, and the practice of the Apoſtles, and other Saints of God in the Primitive times.

1. By the example of our Saviour, of whom it is recorded, that (as at other times) ſo the night in which he was betrayed, hee Matth. 26. 30. ſung a *Pſalm*, together with his Diſciples; *And when they had ſung an Hymn*, or Pſalm, *they went out into the Mount of Olives.*

2 By the practice of the Apoſtles, and other Saints in the Primitive times. For wee read, *That at midnight Paul and Silas prayed, and ſang praiſes unto God, and the priſoners heard them.* Act. 16. 25. *Plinius Secundus*, though an *Heathen*, who lived about two hundred years after Chriſt, teſtified of Chriſtians, that they had their morning ſongs, *uſing to riſe before day to ſing Pſalms.* Hymnos ante lucanos. Plin. ſecund. lib. 3. cap. 33.

2 Reaſons commending this duty, may be taken from the benefits accompanying the ſame; For

1 By this duty joyntly performed, our own ſpirits will bee much quickened and enlivened.

2 Wee ſhall thereby quicken and enliven the ſpirits of others.

3 We ſhall all thereby be made the more chearful in ſerving God, which may be one reaſon why *Paul* and *Silas* joyned ſinging of Pſalms with their prayers. Act. 16. 25.

4 It manifeſteth an holy zeal that wee bear unto our God, and witneſſeth that we are not aſhamed to profeſs and praiſe his holy Name; and therefore our tongue doth with chearfulneſs ſound out aloud the praiſes of God. This holy zeal did *David* expreſs, ſaying, *I will give thanks unto thee (O Lord) among the Heathen, and ſing praiſes unto thy name.* Pſal. 18. 49.

Having thus proved the lawfulneſs of this duty by Scripture, Example, and Reaſon.

II. Come we now to the Directions for the right manner of performing the ſame, which are ſet down by the Apoſtle in theſe words, *Singing with grace in your hearts to the Lord.* Col. 3. 16.

1 Firſt therefore it muſt be *in the heart*, or with the heart, *i. e.* our hearts muſt go with our voices, the one muſt be lift up as well

well as the other. For *God is a Spirit*, and therefore will be worshipped with our hearts and spirits, as well as with our bodies. And truly, singing with the voice, without the concurrence of the heart and spirit, is no more pleasing to God, than a sounding brass, or tinkling Cymbal. John 4. 24. *Non vox, sed votum, non chordula musica, sed cor.*

2 As we must sing with the heart, *so with grace in the heart*, that is, we must exercise the graces of Gods holy Spirit in singing, as well as in praying; labouring to express the same affection in singing the Psalm, as *David* had in penning the same; as if it be a Psalm of *Confession*, then to express some humility and brokenness of heart and spirit in singing it. If it be a *Psalm of prayers and petitions*, then must our affections be fervent. If a *Psalm of praises and thanksgivings*, then must our hearts be chearful. And thus must the affection of the heart be ever suitable to the quality of the Psalm. *Non cantans, sed amans, cantat in aure Dei.*

3 It must be *to the Lord*, that is, as in the sight and presence of the Lord, and to his honour and glory. As the Apostle expresseth it in the next verse, *Whatsoever yee do, in word or deed, do it as in the name of Christ, so to the praise and glory of God*, making his glory the main end and aim of what you do. Col. 3. 17.

III. Another private Duty to be performed with our Family, is *Prayer*; For if this duty ought to be performed every day, twice at least, *viz.* in the morning and evening, then especially on the Lords Day, which the Lord hath wholly consecrated to his worship and service.

The Directions for the right manner of performing this duty of Prayer, so as it may be an acceptable service and sacrifice unto God, you may finde in Chapter second, about the latter part thereof.

*IV.* Reading the Scriptures is another Duty to be performed in and with our Family, that so they may bee acquainted with the Body of the Scriptures; yea and with the Precepts and Promises, the Directions and Consolations of the Word, for their direction and comfort. Directions for the more profitable reading of the Scriptures, see Chap. 4.

These are the *Private* duties of Piety to bee performed on the Lords Day.

Besides the *Publick* and *Private*, there are likewise *secret* duties to be performed by every one alone in their Closets or Chambers; which are briefly these.

1 Reading some part of Gods Word, or other good Books.

2 Meditating of what you have heard or read that day; which is an excellent means to make the Word both read and preached profitable unto you. For as meat, though it be never so wholsome, nourisheth us not, if it be not concocted and digested: so is it with the Word of God, the food of our souls, if it be not by meditation concocted and digested, it will nothing at all profit us; but being by meditation digested, it will then prove effectual to the nourishing of our souls.

3 *Examining your selves*, as of your former life & conversation, so especially of your carriage the last week, and of the manner of your performing the duties of the day; and as you should be humbled for your faylings therein, so you should resolve, with the assistance of Gods grace, to be more watchful over your selves for the time to come, and to be more careful in sanctifying the Lords Day, by a conscionable manner of performing the duties thereof.

4 *Praying unto God* is another duty to be performed by you in *secret*, as well as publickly and privately; yea you should double and treble your Prayers on the Lords Day. Under the Law, we read how the Lord required double Sacrifices on the Sabbath Day; for besides the daily Sacrifices, two Lambs more were appointed to be offered up on the Sabbath day, four in all, to shew the holiness of the day. And in like manner ought you to double your spiritual sacrifices of Prayer, and Praises on the Lords Day, earnestly beseeching him for Christs sake to pardon, as your sins in general, so in special the manifold infirmities and imperfections which have passed from you in the performance of your holy services, and to enable you by his Spirit to perform them for the time to come with more life and vigor, with more fervency and affection.

Num. 28. 9, 10

Having thus shewed you both the *Publick*, *Private*, and *Secret* duties of Piety to be performed on the Lords Day,

Come we now to the *Works of Mercy*, which is another Head of duties which ought to be performed on that day; and therefore to duties of Piety you must adde Works of Mercy on the Sabbath day: in a conscionable performance of both which consisteth the true sanctification of the Sabbath. And because man consists of two Parts, *viz.* of Soul and Body, and both of them are subject to many Maladies; therefore the Works of Mercy may be brought to these two Heads:

1 Such

1 Such as concern the Soul.

2 Such as concern the Body of your Neighbour.

*1*, The Works of Mercy which concern the Soul of your Neighbour are these, and such like.

1 *To instruct the ignorant* in Points of Doctrine needful and necessary to be known; herein *Job* expressed his charity, as *Eliphas* testifieth of him, *Thou hast instructed many*; *viz.* in the knowledge of God. Job 4. 3

2 *To draw Sinners to repentance*, by setting before them, as the severity of Gods Justice against all impenitent Sinners, so the freeness of his grace, and riches of his mercy to all penitent Sinners.

3 *To comfort such as are comfortless*, through an apprehension of the number and hainousness of their sins, by setting before them the All-sufficiency of Christs Sacrifice, and the gracious offers in the Gospel to all who find their sins a burthen to them. Mat. 11. 28

4 *To exhort and stirre up such as have begun well to hold on patiently, and constantly*; whereunto the Apostle exhorteth us, *Let us*, saith he, *consider one another, to provoke unto love, and to good works*, or *to whet on* to love and good works; as the word in the Original properly signifieth. Heb. 10. 24 εἰς τὸ παροξυσμὸν.

5 To reprove and rebuke such as are scandalous and offensive in their waies. Thus *John reproved* Herod *for* Herodias *his brother* Philips *wife, and for many other evils.* Luke 3. 19

6 *To resolve the doubtful.*

7 *To strengthen and establish such as are weak in grace.*

These indeed in one respect may be called *works of Piety*, namely, as they are instructions, directions, and consolations gathered out of the holy Scriptures: But in another respect they are *works of mercy*, namely, as they tend to the good of your neighbours souls: In which the *poorest* that are may be *rich* in good works.

II. The works of mercy, which concern the body of our neighbour, are these, and such like.

1 *Relieving such as are in want.* The Apostle enjoyning the *Corinthians* to lay up some thing in store, *every first day of the week* (which is the Lords Day) implieth, that that is a very fit season, not only to do such works of mercy, which are then offered unto us, but also to prepare for other times. And surely, 1 Cor. 16. 1, 2

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if

if every one would every Lords Day set apart something out of his commings in that week, for a stock to give to charitable uses, much good might be done thereby. For as men by this means will have more to give, than otherwise they will finde in their hearts to do on the week days: So they will give both more bountifully, and more willingly, because the stock out of which they give is prepared before-hand; and (it being a *sacred Stock*, by their voluntary setting it apart to such an use) their conscience will account it sacriledge to lay it out any other way. If poor men that live by their daies labour, and servants that live on their wages, would every Lords Day lay up some half-pennies, or pence, for this end and purpose, they might have without any sensible dammage to themselves, a stock for the poor. How much greater store would be for the poor, if rich men, according to Gods blessing on them, would so do?

2. *Visiting the sick, and such as are otherwise restrained of liberty.* This we finde practised by our Saviour, and that upon the Sabbath day, after the publick ordinances were ended; as *Mark* 1. 29, 30. where we read, that our Saviour with some of his Apostles, *After they were come out of the Synagogue, went to visit Peters wives Mother, who lay sick of a Feaver*; which sheweth, That Christ accounted it a work of mercy, suitable to the Sabbath, to visit the sick. From whence we may learn, as just occasion is offered, to spend some time of the Sabbath in visiting the sick, it being an especial work of mercy proper to the Sabbath; yea and an especial means to fill our minds with spiritual Meditations, and our mouths with holy conferences, which are parts of private sanctification of the Sabbath. What time therefore others spend in idleness, or vain company, or sitting at street-doors, or walking abroad in the streets and fields, let us spend in this, and such like works of mercy.

*Directions for the right manner of visiting the Sick*, see in Chap. xxi.

Besides these duties of Piety, and works of Mercy, which are commanded to be done on the Lords Day, There are some things which the Lord permits unto us in regard of the weakness and infirmities of our bodies, *viz. Sleep*, *Food*, and *Apparel*. Because we cannot with strength and delight spend the whole day in Sabbath duties, without competent rest, food and apparel; therefore it is lawful for us to spend some time, as in sleep, so in

in apparelling our ſelves, and in refreſhing our bodies with food, which otherwiſe would be ready to faint: But by a moderate uſe of theſe, we are inabled to do the things we take in hand the more chearfully.

But herein two Cautions ought carefully to be obſerved.

1 *You muſt ſpend no more time about them than needs muſt.* Wherefore your bodies being refreſhed with moderate ſleep, you ought to get up early on the Lords Day, as about ſix or ſeven of the clock, and to uſe all poſſible ſpeed in dreſſing your ſelves; and not to ſit longer than needs muſt at your meals; that ſo you may have the more time for the duties of Gods worſhip and ſervice on his day. And truly, ſince the Lord is ſo good and gracious unto you, as to afford you ſome part of his own day for the refreſhment of your bodies; Far be it from you to abuſe his goodneſs, by laviſhing away more time therein than needs muſt.

Second Caution, *Do them as Sabbath-dayes-works*, which is done two waies.

1 By doing them for this end, that thereby you may bee the better inabled to ſerve God. Thus, when at your lying down the evening before the Sabbath, you deſire God to give you quiet, comfortable ſleep, that thereby your weak bodies may be refreſhed, and you the better inabled to ſerve him the next day in the duties of his worſhip and ſervice, this is a *Sabbath-ſleep*.

In like manner, when you eat and drink, for this very end, that your bodies may be refreſhed, and your ſpirits revived, and you thereby the better inabled with chearfulneſs to ſerve God the remaining part of the day, this is *a Sabbaths-eating and drinking*.

2 By raiſing ſpiritual and heavenly Meditations from the ſame. At your firſt awaking, you ſhould call to minde what day it is, and having bleſſed God for your comfortable reſt and ſleep that night you ſhould beg of him the ſpecial aſſiſtance of his grace, to carry you thorow all the duties of the day. When you are riſing out of your beds, you ſhould think, as of the Reſurrection of Chriſts body out of his grave early on that day, ſo likewiſe of the Reſurrection of *your Souls* here out of the death of ſin, to the life of holineſs, and of *your bodies* at the laſt day, out of the grave of the earth, to the life of glory in Heaven. In your apparelling your ſelves, you ſhould then think of the long white

Robe of Christs Righteousnes, and of the happines of those who have an interest therein. When you are washing your hands and your faces, from the cleansing virtue of the water, you should take occasion to meditate of the cleansing virtue of Christs blood, which alone washeth your souls from the filthy spots and stains of sin. When you go to your Tables, to partake of Gods good creatures; your corporal food for the nourishment of your bodies, should minister occasion of meditating on the spiritual food of your souls, whereby they are nourished unto everlasting life; The bread on your Tables should minde you of Jesus Christ, who is the bread of life that came down from Heaven to quicken your dead souls. Thus from every thing should you indeavour to draw matter of spiritual and heavenly meditation, labouring to keep your hearts in an holy frame all the day long. For what our Saviour said to his Disciples concerning the loaves and the fishes, *Gather up the fragments, let nothing bee lost*; The like he seemeth to speak unto you concerning the *Lords Day*, gather up the parcels thereof, let no part of the day be lost, no not the least minutes, which are precious, as the least filings of Gold.

As the Lord doth permit unto you some things which your weak bodies stand in need of, that thereby you may be the better inabled to serve him on his day: So he is pleased to allow some things to be done by you, even on his day, though they hinder the performance of the proper works thereof; and they are such *things* as are of *absolute necessity*.

Quest. *If you ask what I mean by works of absolute necessity?*

*Answ.* Such as must needs be done, and yet could not be done the day before the Sabbath, nor put off to the day after, without great prejudice. But on the other side, such things as do no way further the sanctification of the day, but rather hinder the same, and may as well be done the day before, or the day after, or some other time, ought not to be done on the Lords Day.

Having thus done with the Directions for the right sanctification of the Lords Day,

IV. Come we now to the Motives to quicken you up to a conscionable observation of the Directions.

1 A right sanctification of the Lords Day, maketh much to the honour of God. Mark what the Lord himself saith to his Church in this case, by his Prophet *Isaiah*, *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call*

Isa. 58. 13.

*call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him.* Here it is expresly said, that by a right sanctifying of the Sabbath, *wee honour God.*

2 A right sanctification of the Sabbath is profitable to your selves, and that in a double respect.

1 In regard of your outward temporal estate.

2 In regard of your inward spiritual estate.

1 The sanctification of the Sabbath is profitable *in regard of your outward temporal estate.* For the more conscionable any man is in sanctifying the Sabbath day, the greater blessing hee may expect from God upon his labour on the six daies. For it is not your own labour and toiling, but *the blessing of God that maketh rich, i. e.* that, and that alone, doth it, as the Wise-man speaketh. Prov. 10. 22.

2 The sanctification of the Sabbath will be profitable *in regard of your inward spiritual estate.* For this was one main end why the Sabbath was ordained, namely, that God might by it in the use of his ordinances inrich our souls with spiritual blessings in heavenly things. And accordingly the sanctification of the Sabbath is an especial means both to beget grace, and to strengthen grace; for the Lord hath ordained it to be as a *Market-day* to the soul. And truly, were we but as sensible of the good of our souls, as we are of our bodies, the best husbands that be should not more diligently keep *Market-daies*, and *Fair-daies*, than we would the *Lords Daies.*

3 A right sanctification of the Sabbath is *very delightful* to the people of God, in that they do injoy intimate society and communion with God in his ordinances on that day, which is the greatest happiness poor creatures can possibly attain unto in this life, being an heaven upon earth to injoy communion with God, and some degree of those heavenly joyes which wee shall injoy hereafter more fully in Heaven. How should the consideration hereof stir you up to a careful, conscionable sanctifying of the Lords Day, that so you may taste of those sweet comforts and refreshments, which others have so plentifully injoyed?

4 Another Motive may be taken from the *Equity* of sanctifying this day. For in that the Lord hath afforded unto us six daies in seven for our own work, and reserved to himself but one for his worship and service; whereas he might have required six daies for his worship, and afforded but one for our work; is it not

not most just and equal that we should make conscience of giving unto God *his Day*, by consecrating it wholly to his worship and service? As *Joseph* said to *Potiphars* Wife, when she tempted him to uncleanness, *My Master hath not kept back any thing from mee, but thee, because thou art his wife; How then can I do this great wickedness, and sin against God?* In like manner say thou to thy vain companions, when thou art tempted any way to prophane the Sabbath, *God the Soveraign Lord, and Master of the world, hath kept back no time from mee, but one day, because it was his; How then can I do this great wickedness, and sin against God?*

Gen. 39. 9.

## CHAP. XXIV.

### *Of the Sacrament of the Lords Supper.*

TO the worthy partaking of the Sacrament of the Lords Supper, there are three sorts of duties required.

1 Duties *Antecedent*, *i. e.* Such as must go before the Sacrament.

2 Duties *Concomitant*, *i. e.* Such as must accompany the action of receiving.

3 Duties *Subsequent*, *i. e.* Such as must follow after.

*1.* For the Duties *Antecedent*, though they are many, yet they may be all brought under this one head of *Examination*, which is not onely commended by the Apostle, *But let a man examine himself, and so let him eat of that bread, and drink of that cup*; But urged and pressed upon us with greater severity than any Precept in the Book of God; For saith the Apostle in the same place, *hee that*, through a neglect of this duty of Examination, *eateth and drinketh unworthily*, 1 *Hee is guilty of the body and blood of Christ.* 2 *Hee eateth and drinketh damnation to himself.*

1 Cor. 11. 28.

Vers. 27.

Vers. 29.

1 *To bee guilty of the body and blood of Christ*, is in some measure to have our hands in his bloody death and passion, and so by consequence to be partners with *Judas* in betraying him, with the *Scribes* and *Pharisees* in accusing him, with *Pilate* in condemning him, and with the cruel *souldiers* in crucifying him. Whose heart doth not rise with indignation against these, when he reads or considers their cruell handling of our blessed Saviour, in *whipping*

*ping* and *ſcourging* him, in *mocking* and *deriding* him, in *piercing* and *crucifying* him? And therefore take heed leſt thou in like manner be guilty by thine unworthy receiving of the Sacrament of the Lords Supper, through thine unprepared coming thereunto. We read how the blood of innocent *Abel*, did lye ſo heavy upon *Cain*, that hee cried out, *My puniſhment is greater than I can bear.* How heavy then will the blood of Jeſus Chriſt, who was not only an innocent man, but more than a man, lye upon them that are guilty thereof? You know it lay ſo heavy upon *Judas*, that hee hanged himſelf. And you cannot be ignorant how heavy it hath lyen upon the whole Nation of the *Jews* for theſe many hundred years, according to that curſed wiſh of theirs, *His blood be on us, and on our children.* As therefore thou wouldeſt not be found guilty of this horrid and dreadful ſin, put in practice the *Apoſtles* counſel, namely, *To examine thy ſelf before thou preſumeſt to partake of that Ordinance.*

Gen. 4. 13.

Mat. 27. 5.

Mat. 27. 25.

1 Cor. 11. 28.

2 *Hee that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf*; ſo our tranſlators render it. And truly this is a neceſſary conſequence from the former; for hee that is guilty of the body and blood of Chriſt, how can hee but incur the danger of damnation? Indeed, the word in the *Greek* tranſlated *damnation*, may as well ſignifie *temporal chaſtiſement*, as *eternal puniſhment*. And queſtionleſs, as hypocrites and unbeleevers, while they eat and drink unworthily, eat and drink damnation to themſelves, if they repent not; ſo alſo ſuch as are faithful and ſincere Chriſtians, when they through infirmity and negligence do partake of this ordinance unworthily, incur thereby temporal judgements, as ſickneſſe, weakneſſe, and ſometime death it ſelf For ſaith the Apoſtle, ſpeaking of the beleeving *Corinthians*, who had not prepared themſelves as they ſhould to that ordinance; *For this cauſe many are weak and ſickly among you, and many ſleep, or dye.* For what cauſe? namely, becauſe they received the Sacrament unworthily, and irreverently, without any preparation, or examination of themſelves. I grant, the beſt men cannot be ſaid in themſelves to be worthy to partake of this ordinance: Yet if thou beeſt a beleeving Chriſtian, and doſt ſincerely indeavour to receive it in that manner, and with ſuch affections as the Lord doth require of thee, thou mayeſt be ſaid (how unworthy ſoever thou art otherwiſe) to be a worthy receiver.

1 Cor. 11. 29.

κρῖμα non κατάκριμα.

1 Cor. 11. 30.

Having thus ſhewed the *Neceſſity* of the duty of *Examination*,

Come wee now to the *Extent* thereof, which may be brought to two heads, *viz.*

1 Thy graces. 2 Thy sins.

First, Thou must examine thy self of thy graces, more especially of thy *Knowledge*, *Faith*, *Repentance*, and *Love*.

Touching *Knowledge* I shall shew

1 What *Knowledge* is required of every worthy Communicant.

2 The *Necessity*. 3 The *Trial* thereof.

I. For the first, what *Knowledge* is required?

I answer *in general*, Knowledge of all the fundamental Principles of Religion.

In *particular*, Knowledge of the Doctrine of the Sacrament.

Fundamental Principles of Religion are such as our salvation is founded upon, without the knowledge whereof a man cannot be saved, and they are these.

That there is a God. That there is but one God. That that onely true God is distinguished into three Persons, Father, Son, and Holy Ghost, all equally God. That that God is the Creator and Governour of all things. That all things were made good by him, and are still governed by him righteously. That man in particular was made perfectly righteous by him. That man continued not long in his happy estate, but fell by transgressing the Commandement of God in eating the forbidden fruit. That wee are all guilty of *Adams* sin, being in his loins when hee committed that sin. That every one of us brought into the world corrupted and polluted natures, natures as full of sin, as a Toad is of poison. That unto this original corruption, wee have added a numberless number of actual transgressions, and that in evil thoughts, evil words, and evil deeds. That by our sins wee have made our selves liable to the wrath of God, to the curse of the Law, to all judgements and plagues here, and to eternal death and condemnation hereafter. That no man can free himself out of that miserable condition, whereinto by sin hee hath plunged himself, neither can any meer creature help him. That God out of his free grace, and rich mercy, did send his own Son out of his bosome into the world to take our nature upon him, that therein hee might become our Surety and Redeemer. That Christ was both God and Man in one person. That hee was conceived by the Holy Ghost, and born of the Virgin *Mary*. That hee died upon the Cross to save his people from

from their ſins; That hee roſe again the third day from the dead, aſcended into Heaven, ſits at the right hand of God, and makes continual interceſſion for us. That by Faith wee are made partakers of Chriſt, and of the benefits of his death and paſſion. That Faith is the gift of God wrought in us by the Spirit of God through the Miniſtery of the Word, whereby wee reſt upon Chriſt alone for the pardon of our ſins, and for eternal life and ſalvation. That it hath pleaſed God to make with us in and thorow Chriſt a new Covenant of Grace, wherein hee hath promiſed the pardon of our ſins, and the ſalvation of our ſouls, upon the alone condition of a lively Faith.

*Particular* Principles concerning the Sacrament of the Lords Supper are theſe,

That it was ordained by Chriſt himſelf, as a memorial of his great love, in offering up his life a Sacrifice for our ſins. That this as well as the other Sacrament of Baptiſm, is a ſeal of Gods Covenant, whereby he bindes himſelf to perform his promiſes made to us in Chriſt, for ſtrengthening our Faith therein. That the outward ſigns in the Lords Supper are Bread and Wine, by which are ſet forth the body and blood of Chriſt, which the worthy receivers by Faith do partake of in this Sacrament. That whoſoever eats and drinks unworthily, is guilty of the body and blood of Chriſt; and therefore that every one is to examine himſelf, leſt he eat and drink judgement to himſelf.

Having thus ſhewed what is that knowledge which is required of every worthy Communicant,

II. I ſhall now ſhew the *Neceſſity* thereof, which appeareth,

1 Becauſe without this knowledge a man can never attain to any of the other graces; for an ignorant man can neither beleeve, nor repent, nor love God or his neighbour aright.

2 Becauſe without this knowledge, a man *cannot diſcern the Lords body*, which if hee do not, *hee eats and drinks damnation to himſelf*. And therefore it is abſolutely neceſſary that all who receive the Lords Supper, *ſhould diſcern the Lords body*, *i.e.* ſhould perceive that there is more to be received than that which is ſeen with the eye of the body. To the bodily eye there appeareth nothing but *Bread* and *Wine* upon the Table, but by virtue of the divine inſtitution, there is alſo *Chriſts body and blood*; if this be not diſcerned, the benefit of the Sacrament is loſt. But it is not poſſible without knowledge (which is the eye of the ſoul) to diſcern 1 Cor. 11. 29.

discern that body and blood under the elements of bread and wine, therefore is the forementioned knowledge absolutely necessary.

*III.* For the third particular, *viz.* The *Tryal* of thy knowledge, whether it be a true saving knowledge, thou mayest know it by the properties thereof; some whereof are these.

1 True saving knowledge is *Experimental*, whereby a Christian hath a spiritual sense and feeling of what he knows. He hath not only a general, and a notional knowledge of God, and of his own miserable condition by nature, and of Jesus Christ; but hee hath likewise an experimental knowledge of God, and of his Attributes; as of his power in supporting him under his trials and temptations, of his faithfulness in making good his promises unto him. He hath likewise a sensible feeling of his own wretched condition by nature. And an experimental knowledge of Jesus Christ, so that he knoweth Christ to be his Saviour and Redeemer, and resteth upon his merits alone for life and for salvation. By this then try and examine thy knowledge, &c.

2 True saving knowledge is *Humble*, and joyned with meekness of spirit. For the more true knowledge a man hath, the more he discerns his own ignorance, yea and vileness by reason of his sins. And therefore you shall finde, those Christians who were most eminent both in knowledge and grace, to complain most, as of their ignorance, so of their own base and naughty hearts; as you may see in *Paul* and others. And no marvel, considering that true saving knowledge discovers unto a man his own vileness and wretchedness by reason of his sins; his own unworthiness, yea his own emptiness and nothingness, in regard of any goodness of his own. Whereas unsanctified knowledge is apt to puff a man up with pride, and self-conceit, even to the contemning and despising of others, which the Apostle plainly expresseth, where he saith, *Knowledge puffeth up*. By this then try and examine thy knowledge, whether it be a saving knowledge or no.

Rom. 7. 24. Ephes. 3. 8.

1 Cor. 8. 1.

3 True saving knowledge is *active and operative*, being ever accompanied with practice and obedience, so that it worketh reformation in the heart and life of him that hath it. By this then try and examine thy knowledge, whether it be saving, sanctifying or no.

*II. The second grace necessarily required of every Communicant, whereof thou must examine thy self, is FAITH.* Concerning which I shall shew you,

1 What

1. What *Faith* this is. 2. The *Necessity* thereof. 3. Some signs and notes for the tryall thereof.

I. For the first, what faith this is. I answer, a true saving, justifying faith, may be thus described. *Faith is a grace wrought in the heart of a sinner, by the Spirit of God, through the ministery of the word; whereby being convinced of his sinfull, miserable condition; and of all disabilitie in himself, or any other meer creature to free him out of the same, he goeth wholly out of himself unto Jesus Christ, and receiving him as his all-sufficient Saviour, and Soveraign, resteth upon his perfect righteousness, and all-sufficient Sacrifice, for the pardon and forgiveness of his sins here, and for eternal life and Salvation hereafter.*

II. The *Necessity* of this grace of *Faith* to every communicant appeareth.

1. *Because without faith it is impossible to please God in any holy ordinance*: as the Apostle expresseth it. But true faith will commend both our persons and services unto God, so that they shall find acceptance with him, though they be full of weaknesses, and imperfections. This made *Abels* sacrifice so acceptable to God. If therefore thou come to this ordinance without faith, instead of pacifying God, thou shalt purchase his heavy displeasure. Heb. 11. 6.

2. Except thou hast faith before thou approachest to that ordinance, the Sacrament cometh but like a seal to a blank, and serveth onely to seal up thine unbelief to condemnation; So that faith is necessarily required of every worthy communicant, before he cometh to the Lords Supper: for that ordinance is not instituted for the working of faith, but for the strengthning thereof. A man may come to the ministery of the word though he be faithless, because it is an ordinance instituted by God for the begetting of faith, according to that of the Apostle, *Faith cometh by hearing*; But none are to come to the Sacrament, but such as have faith wrought in them. Because that is not an ordinance instituted by God for the begetting of faith, but rather for the strengthning thereof. It was not instituted for such as are out of Christ, to bring them in, but for such ar are in Christ, to bring them up in him. As a man must be born before he can eat; so he must be begotten again by the Spirit of God, before he can feed upon the Body and Blood of Christ for his spiritual nourishment. I do not say, that all who come to the Sacrament must have the *same* Heb. 11. 6. *Non placas sed peccas. Bern. super. Cant. Serm. 24.* Rom. 10. 17.

*measure of Faith*, but it is necessary that they all have the *same truth of Faith*.

III. For the third Particular, the *tryall* of thy *Faith*, whether it be true and saving; thou mayest know it by these two *Characters*, to omit many others.

1. *True faith doth receive Christ in all his Offices*, not onely as a *Priest*, to make satisfaction, and intercession for us; but also as a *Prophet* to teach and instruct us; and as a *King* to rule and govern us. The true believer doth as willingly cast himself at the feet of Christ, *in subjection to* him, as into the arms of Christ, *for Salvation* from him: He is as willing to *serve* Jesus Christ, as to be *saved* by him, as desirous to submit to his services, as to injoy his privileges. By this therefore may'st thou try the truth of thy faith.

2. *True faith is an heart-purifying grace*, it purifieth the heart. This character of faith the Apostle *Peter* expresseth, Act. 15. 9. *Purifying their hearts by faith*. Faith purifying the heart implyeth two things.

1, *That the believer maketh conscience of his inward thoughts*; whereas unbelievers with the Pharisees, make clean the out-side of the cup, labour to keep themselves from gross and scandalous sins, but suffer their hearts to range and rove into a world of vain and wanton thoughts, of prophane and fruitless imaginations, and that without any remorse, or check of conscience.

2. *That faith puts a purifying disposition into the heart*, so that it loathes and detests sin, yea and strives against it, though it cannot altogether purge and free it self from sin: when the heart is once seasoned with faith, it will not willingly harbour sin, but labour to worke it out more and more. By this then try the truth and soundness of thy faith, whether it hath wrought in thee, a purging, purifying disposition, to strive against thy corruptions, and to worke them out of thine heart more and more.

III. The third grace necessarily required of every communicant is *Repentance*, concerning which I shall shew

1. The nature of *Repentance*, what it is.

2. The *Necessity* thereof to a worthy partaking of the Lords Supper.

3. Some *signs and notes* for the tryall thereof.

I. For the first, what true Repentance is, I answer, *It is a grace of Gods Spirit, whereby both the heart and affections within, and also the*

*the life and actions without are reformed.* In this deſcription I take the full nature of Repentance to be comprized. Many do add hereunto *an inward ſorrowing and mourning of the heart*, which doth indeed alwaies accompany true Repentance, but it is not of the nature thereof: For then, whereſoever ſorrow for ſin were, there ſhould be true Repentance, which is not ſo, as the examples of *Saul*, *Judas*, and other wicked men do declare. *Briefly to open this definition of Repentance.*

Firſt, I ſay, *It is a grace of Gods Spirit*, *i. e.* a gift freely given of God, and wrought in us by his holy Spirit; ſo that it proceedeth not from mans free will, nor from any power and ability of his nature.

Again, *Repentance is a Reformation*, wherein conſiſts the very nature thereof, as the words of *turning*, *renewing*, *changing*, and the like, which in Scripture are attributed to Repentance, do imply. Now this Reformation muſt firſt be *of the heart*; for the *heart* of a man is the fountain of all his actions; now in reaſon the fountain muſt be cleanſed and purged, before that which iſſueth and ſtreameth from it can be wholeſome. There muſt be therefore firſt a renewed heart, before there can be a reformed life; for it cannot be that the *ſtreams* of our actions ſhould be good, if the *fountain* of our heart be corrupt. Hence it is that the Prophets ſo often call for the *cleanſing of the heart*, and the Apoſtles for the *renewing*, and *changing* thereof, without which all external and outward reformation is but meer Phariſaical oſtentation. In the laſt place is added, *A reformation of the life and actions without*; for as to make ſome outward ſhew of Reformation, without reforming the heart within, is but *Phariſaical oſtentation*, whereby we deceive others: So to pretend an inward Reformation, without the outward fruits of amendment, is but *meer folly*, whereby we deceive our ſelves. For it cannot be that Reformation ſhould be truly rooted and grounded in the heart, but that it will bud forth, and ſhew it ſelf in the fruits of a godly life. That man therefore deceiveth himſelf, who thinks his heart is purged and reformed, when his life is polluted. For as the fruits declare the tree, ſo the actions of men manifeſt their affections.

*II.* The *Neceſſity* of this grace of Repentance in every worthy Communicant, upon his approaching to the Lords Table, appeareth, becauſe we come to receive a ſacrifice for ſin; but to offer to receive a ſacrifice for ſin, without turning from ſin, is to

count the blood of the Covenant an unholy thing. We are not ignorant, that one main end of our approaching to the Lords Table, is to receive Christ as he hath offered himself a sacrifice and price of Redemption for our sins; for so he is set forth in that Sacrament, the breaking of the bread, and pouring out of the Wine, import as much. Yea Christ expresly saith of the Sacramental Cup, *This is my blood which is shed for remission of sins.* Mat. 26. 28. Now he that looketh for pardon of sin, must have a full purpose, and according to his purpose, a faithful and resolute indeavour to forsake sin, which is, and will be the mind of every true penitent, and so also it ought to be. The Lord therefore requireth of them, who bring their sacrifices to him for pardon, *That they take away the evil of their works, and cease to do evil, and learn to do well,* and thereupon inferreth this gracious invitation, *Come now and let us reason together.* Isa. 1. 15, &c. With what face then dares an impenitent sinner, that is not touched with any remorse for his sins past, nor hath any purpose to turn from his sins for the time to come, offer to take that body which was broken, and that blood which was shed for sin? Such an eating and drinking of Christs body and blood, is a plain trampling of the Son of God under foot, and a counting of the blood of the Covenant an unholy thing, a thing that may be mixed with impure and unholy things. If this be not to be guilty of the body and blood of Christ, what can be?

*III.* For the *Trial* of thy Repentance, whether it be sound and sincere, thou mayest know it by these signs and notes.

λυπὴ κατὰ θεόν. 1. By *a godly sorrow for sins past.* By *a godly sorrow*, I mean, such a sorrow as maketh God its object, that is, when we grieve and mourn for sin, more out of respect to God, than for fear of punishment; that we have offended so good a God, so gracious a Father, so bountiful a Lord and Master. I deny not but it is good and commendable to grieve and mourn for sin in respect of punishment, for fear of Hell; For it is a good preparatory to a godly sorrow. But we must not rest therein. By this therefore try and examine the truth of thy Repentance; for wheresoever there is true Repentance, there must be this godly sorrow.

2. *A turning from those evill waies, wherein we have formerly walked*; as you may see in the example of those penitents, that are recorded in Scripture, as of *Paul*, *Peter*, *Zacheus*, and others, who

who upon their repentance turned from those evil courses wherein they had formerly walked. Hereby therefore try the truth of thy repentance: Hath it wrought a change and alteration in thy course of life? are old things done away? is there a forsaking of former sins? hast thou left thy swearing, thy drunkenness, thy whoredomes, thy cousenings by false weights and measures? canst thou say of thy self, as *Paul* did of the *Corinthians, I was once a swearer, a drunkard, an adulterer, a reviler, an extortioner, a covetous person, and the like: But now I am washed, now I am sanctified, yea and justified in the name of the Lord Jesus Christ, and by the spirit of my God.* Canst thou thus say of thy self, and that in truth and sincerity of heart? then thou hast some comfortable evidence of the truth and soundness of thy repentance. But how vainly do they deceive themselves, who, because they have made confession of their sins unto God, and happily with some few tears, flatter themselves with a conceit of true repentance: when yet they still live and continue in their former sinfull courses, wallowing like swine in the filth of sin, and mire of sinfull filthiness. 1 Cor. 6. 10, 11.

3. *A turning unto God*: for where there is true repentance, there is not onely a turning from sin, but likewise a turning unto God. Whereby I mean a sincere endeavour to serve and please God in newness of life and better obedience. Hath then the sense and smart of thy former wandrings, made thee earnestly to wish, that thou mightest please God better for the time to come? make much of such affections in thy soul, for it is an evident sign of some change there. *ubi emendatio nulla, ibi pœnitentia vana. Tertul.*

IV. A fourth grace necessarily required of every Communicant before he presume to come to the Lords Table, is *LOVE.* yet a two fold *Love* is required of every Communicant, *viz.* 1 *A love of God and of Christ.* 2. *A love of his Neighbour.*

Both which are unseparably knit together: yet for a more distinct handling of them, I will sever them in my discourse, and treat of them apart, shewing you,

1. The *necessity* of them, to a worthy partaking of the Lords Supper.

2 Some *signs and notes* for the trial of them.

I. First, For the *Love of God*, that is necessarily required of every Communicant, because the greatest evidence that ever was given of Gods Love, is there set before us. For Jesus Christ the only Son of God, and Saviour of man, is the greatest evi-

dence of Gods Love, that ever was, or can be. Should God set himself to make another world, and to confer on that world a greater gift than he hath conferred on this world, namely, *his onely begotten, and dearly beloved Son*, we may boldly say, hee could not. Neither can the creatures receive, nor the Creator give a greater gift, and that both in regard of the excellency of the gift it self, and also in regard of the need wherein we stood thereof, and of the good we reap thereby. Therefore Gods love in this evidence thereof, is so set out, as goes beyond all expression. *God so loved the world, that hee gave his only begotten Son, &c.* So *unutterably*, so *unconceivably*, so *infinitely*, as who shall indeavour to express this *SO* to the full, shall do it but *So, So.* Seeing then such an evidence of such love of God to man, is set out at the Lords Table; should not every one who approacheth thereunto, to partake of that evidence of Gods love, come with an heart filled with a love to God, and with a resolution to shew forth all fruits of a true love of God on all occasions?

Joh. 3. 16.

And as we must come with a love to God, so with a *love to Jesus Christ*, who so loved us, as to dye a cruel cursed death for us. And thereby manifested greater love to us, than to himself, to the members of his *mystical* body, than to the members of his *natural* body: For he offered up his *natural* body as a *Sacrifice* for the redemption of his *mystical* body. What greater love than this can be imagined. Oh how doth it then concern us to go to that ordinance with hearts inflamed with a love to Jesus? Thus much of the necessity of our love to God, and to his Son Jesus Christ.

*II.* For the *Trial* thereof, you may know it by these notes and characters.

1. *Where there is a true hearty love to God, and to Jesus Christ, the heart will be much taken up with the thoughts of them.* Such an one will be often thinking of God, and of Jesus Christ, and of their transcendent love manifested in the great work of Redemption. *David* having said, *Oh how do I love thy Law?* he presently adds, *It is my meditation all the day.* And indeed, whatsoever and whomsoever we love, we cannot but frequently think and meditate on. Indeed, such as love God, and the Lord Jesus Christ, in truth and sincerity, may have multitude of vain, wanton, worldly, covetous thoughts in their hearts, but they take no true delight in them, they are rather their grief and their burden; but the thoughts of God and of Christ are very sweet

Psal. 119. 97.

and

and comfortable unto them. By this therefore try and examine the truth of thy love unto God, and Jesus Christ.

2 *Where there is an hearty love to God, and to Jesus Christ, such an one will bee often speaking of them.* For the tongue cannot but be speaking of those things and persons upon whom the heart is set. If the heart of a man be set upon the world, and the things thereof, his tongue will be most frequently talking and discoursing of them. In like manner, if the heart of a man be set upon God, and Jesus Christ, his tongue will be frequently talking and discoursing of them. By this therefore try and examine the truth of thy love unto God, and Jesus Christ. For hee that saith hee loveth God, and the Lord Jesus Christ, and yet seldome thinks of them, or speaks of them, certainly hee deceiveth himself; for wee cannot but bee thinking, and speaking of those whom we truly love.

3 *Where there is an hearty love unto God, and Jesus Christ, it will make a man willing to do any thing for them.* *Jacob* loved *Rachel*, and what did hee not do for her? *Hee served two Apprentiships, and yet all seemed nothing to him for the love he had to her.* And therefore where there is a sincere love to God, and Christ, it will constrain such an one to lay out himself to the uttermost for them, to put himself upon the practice of such duties, which are hard and difficult, and require much labour and pains. By this then try and examine the truth of thy love unto God, and his Son Jesus Christ. Gen. 29. 20.

4 *Where there is an hearty love to God and Jesus Christ, it will make a man willing to suffer any thing for them.* It is said of the *Primitive* Saints, that out of their abundant love unto the Lord Jesus Christ *they accounted not their estates too dear for him, but took joyfully the spoiling of their goods. Neither did they account their lives too dear.* For it is expresly said, *They loved not their lives to death for him, i.e.* they despised their lives in comparison of Christ: they willingly exposed, not only their goods and estates to the spoil, and their persons to all manner of shame and contempt, but also their bodies to painful deaths for the cause of Christ. By this then try and examine the truth of thy love unto Jesus Christ, namely, by thy willingness to suffer for the cause and truths of Jesus Christ. Heb. 10. 34. Rev. 12. 11.

*II. Love* of thy neighbour is another branch of that love which is required of every Communicant. Touching which I shall briefly shew

1 The *Neceſsity* thereof in every Communicant.
2 The *Trial* thereof.

I. The *Neceſsity* thereof appeareth, in that the Lord will not accept of any ſervice thou performeſt unto him, if thou bee not in love and charity with thy neighbour; as our Saviour himſelf ſpeaketh in that known place, *If therefore thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee. Leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come, and offer thy gift.* This phraſe, *Thy brother hath ought againſt thee*, may be indefinitely taken of one that hath provoked another, or hath been provoked himſelf: *hath ought againſt thee*, whether by thy default or his. So that hereby is implied, whether wrong be done by thee, or to thee, if there be any variance between thee and thy neighbour, peace and reconciliation muſt be ſpeedily ſought. For without it, God will not accept of any worſhip or ſervice thou offereſt unto him. Though Chriſt here inſtanceth but in one kind of worſhip, which was the offering up of Sacrifice, yet under this hee comprehendeth all the parts and kinds of Gods worſhip, as *praying, hearing, receiving the Sacrament*, or the like. So that Chriſts meaning is, that whenſoever thou ſetteſt upon any part of Gods worſhip and ſervice, and then remembreſt *that thy brother hath ought againſt thee, i. e.* that thou haſt any way wronged and offended thy brother; or as *Mark* hath it, *If thou haſt ought againſt thy brother, i. e* if he hath wronged thee, firſt be reconciled to thy brother, and then go to the ordinance of God.

Mat. 5. 23, 24.

Mark 11. 25.

*II.* For the *Trial* of the truth of thy love to thy brother, thou mayeſt know it by theſe notes.

1 If thou haſt truly forgiven thy brother, thou wilt be ſo far from *doing* him any harm (though it lay in thy power) that thou wilt not *wiſh* any harm unto him.

2 If thou haſt truly forgiven thy offending brother, thou wilt willingly imbrace occaſions of doing him good, that ſo he may know and be aſſured that thou art reconciled to him. This our Saviour requireth of all his Diſciples, where he ſaith, *Love your enemies, i. e.* thoſe who have any way wronged you; and as an evidence of the truth of your love, he adderh, *Do good to them that hate you*; intimating, that it is not ſufficient that you ſpeak friendly and peaceably to your enemies, but you muſt likewiſe take all occaſions of doing them what good you can, which is true Chriſtian love and charity.

Mat. 5. 44.

Having

Having thus ſpoken largely to the firſt head of Examination, namely, *our graces*; I come now to the ſecond, namely, *our ſins*; wherein I ſhall ſtudy brevity. As it is the duty of every Communicant to examine himſelf concerning his *graces*, ſo likewiſe concerning his *ſins*, which are like that accurſed thing, whereof God ſpeaketh to *Joſhua* (*Joſh.* 7. 11.) they muſt therefore be ſearched out. Yea they are like the *wilde gourd, that brought death into the pot.* If they be not ſearched out, and caſt away, they will turn the Sacramental bread and wine into ſpiritual bane. *Hee therefore that covereth his ſins ſhall not proſper, but who ſo confeſseth and forſaketh them ſhall have mercy.*

2 King. 4. 39, 40.

Pſal. 28. 13.

It is ſaid of the *Viper*, that when ſhe goeth to joyn with her Mate, ſhe caſteth out all her poiſon. How much more oughteſt thou, when thou goeſt to have communion with thy heavenly Spouſe, the Lord Jeſus Chriſt, caſt out thy ſins, which are a ſpiritual poiſon, worſe than the poiſon of any Viper? In this Examination, as thou muſt ſearch after thine evil thoughts, words, and deeds, and after thy ſins of omiſſion and commiſſion, ſo likewiſe and eſpecially after the ſins thou haſt committed ſince thy laſt receiving of the bleſſed Sacrament, and ſuch as are moſt againſt the vows and covenants that formerly thou madeſt with God, and which do moſt gaul thy conſcience, or moſt diſgrace thy profeſſion, or are greateſt occaſions of dulling thy ſpirit; that theſe being found out, they may be the more lamented, and pardon for them more earneſtly deſired. In the examining thy ſelf, it will be a good help to read ſuch a Treatiſe as doth in particular ſet out the ſeveral ſins againſt the ſeveral Commandements. For when by ſuch a Treatiſe thou art ſhewed that ſuch a thing is a ſin againſt ſuch a Commandement, thy conſcience will, upon the reading of ſuch ſins, tell thee, that therein thou haſt ſinned. Having examined and ſearched thine heart thorowly of all thy known ſins, then humble thy ſelf before the Throne of Grace, in a true and unfeigned acknowledgement, and confeſſion of them, freely judging and condemning thy ſelf before God, with a broken and contrite heart. *Directions to help thee in the right manner of confeſsing thy ſins*, See in Chap. 20.

And having confeſſed thy ſins, pour out thy ſoul in hearty prayer unto God for the pardon and forgiveneſs of them all. And then be earneſt with him to make the Sacrament effectual to thy comfort, effectual to the mortifying of thy luſts, to the ſtrengthen-

ing of thy graces, especially to the confirming of thy Faith in the assurance of the pardon and forgiveness of thy sins, &c.

*III.* Having shewed the duties *Antecedent*, come we now to the duties *Concomitant*, *i. e.* such as must accompany the action of receiving.

But first I shall premise some few *Directions* touching the *Manner* of thine approaching to the Lords Table.

1 *Having thus prepared thy self, go not in the strength of thy preparations, but onely in the strength of Jesus Christ, looking for acceptance onely in and thorow his merits and mediation.* For though thou hast prepared thy self after the best manner that thou canst, yet if with an impartial eye thou shalt look back upon thy preparations, how full of weaknesses, infirmities and imperfections wilt thou finde them? So that if Christ do not cover both thy person and thy preparation, with the Robe of his Righteousness, and sprinkle them with his blood, neither thy person, nor thy preparation will finde acceptance with God. Cast therefore all thy preparations at the feet of Jesus Christ, and say, *Lord, I come not in the strength of my preparations, but onely in thy strength; I come in thine alone name and mediation, to partake of thy body, and of the benefits of thy death and passion.* And thou mayest then be confident that God will over-look thy manifold weaknesses and imperfections in the work of preparation, and accept of thee and of thy services in and thorow his beloved Son Jesus Christ.

2 As thou art going, meditate on the ends and benefits of that solemn ordinance; some whereof are these,

μνημόσυνον. 1 The remembrance of the death of Christ, it being instituted as a *memorial* thereof.

2 The spiritual nourishment of our souls.

3 The strengthening of our Faith in the assurance of the pardon and forgiveness of our sins.

4 The sealing of the Covenant of Grace, with all the blessings thereof, unto the beleeving soul.

5 The encreasing of our spiritual union and communion with Christ, and all his members. A serious meditation of these will be a special means to stir up in us some spiritual appetite after the ordinance, that we shall go with hungring and thirsting desires after the same.

3 *Go with a strong expectation to receive much from Christ in*

and

*and thorow that ordinance*, knowing that Christ will inlarge himself unto all those, who come with inlarged hearts, with a strong expectation of many good things. *Open thy mouth wide*, saith the Lord, *and I will fill it.* So that if thou open thy mouth wide, in a longing expectation of great matters, he will fill it. Yea the more thine heart is inlarged in desire and expectation, the more will Gods heart be inlarged in bounty towards thee. As therefore God hath promised in the Covenant of Grace *to pardon thy sins, to subdue thy corruptions, to give thee a soft heart*, and the like, go with an expectation of these and such like blessings, and thou shalt not be disappointed of thine hopes. Psal. 81. 10.

4 Approach to the Lords Table *with all holy reverence*, in respect of Gods glorious Majesty, who is in a special manner present at that ordinance to behold his guests, *and will be sanctified by all those who draw nigh unto him.* Levit. 10. 3.

5 Approach thereunto *with all humility*, in respect of thine own vileness and unworthiness, who art but sinful dust and ashes, and (if thou hast any light of grace in thee) canst not but be conscious to thy self of more corruption in thine own heart, than thou knowest to be in the heart of another. And therefore say not, Such an one is ignorant, and such an one is loose in his life and conversation, but say, *Lord, I am ignorant, I am unworthy to draw nigh unto thee in so holy an Ordinance, not worthy to gather up the crumbs under thy Table.* And know, that the more unworthy thou art in thine own account, the worthier guest thou art in the account of God.

6 As thou art going to the Lords Table, cast all thy worldly thoughts and businesses out of thine head, which otherwise will carry away thine heart from the ordinance, and exceedingly disturb thee thereat. In *Job* 1. 6. wee read, *There was a day when the Sons of God came to present themselves before the Lord, and Satan came also amongst them.* In like manner, on the day when *Gods Children* present themselves before the Lord in that solemn Ordinance, *Satan* will be sure to appear amongst them, to disturb and distract them therein (as much as possibly he can) by casting into their heads vain and impertinent thoughts. And therefore it concerneth thee to be watchful over thy thoughts, and to keep thine heart close to the ordinance. To that end it will be thy wisdome oft to eye the outward elements of bread and wine, and diligently to observe the outward rites and actions in the ordinance, and

thereupon to meditate of the ſpiritual things ſignified thereby.

Theſe things premiſed. *Come we now to the Duties to be performed at the Ordinance, which are theſe;*

*I. When thou art preſent at the Ordinance, put forth all the ſtrength thou canſt in the partaking thereof*, I mean, the ſtrength of thy affections. For though thou art very weak, yet if thou put forth thy weakneſs, God will accept thereof. Content not thy ſelf therefore with a meer outward participation of the Lords Supper, but let thy care be to bring up thine heart, and thine affections to the Ordinance, and to put forth what ſtrength thou canſt.

εἰς τὴν ἐμὴν ἀνάμνησιν. Luke 22. 19.

*II. Remember the death of Chriſt*, which is Chriſts command in the inſtitution of this Ordinance; for ſaith he, *This do in remembrance of mee, viz.* in remembrance of my bitter death and paſſion. For the Apoſtle *Paul* explaining *this remembrance of Chriſt*, applieth it to *his death, and the ſhewing it forth. This do*, ſaith hee, *in remembrance of mee: For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come.* So that this Ordinance of the Lords Supper was inſtituted for a ſolemn Memorial of that great Sacrifice, the Lord Jeſus Chriſt, that his death might never be forgotten, but be ever freſh in our memories. *And why muſt his death be thus remembred?* Surely becauſe thereby was the Covenant of Grace ratified and ſealed, our Redemption purchaſed, our ſins expiated, our reconciliation made with God, and the foundation of our peace laid. And therefore at the Table let out thine heart in a ſerious meditation of the manifold ſufferings of Chriſt, which is the *main buſineſs* of this Ordinance. And meditate not only of his ſufferings at his death, but likewiſe in the whole courſe of his life, even from his *cratch* to his *Croſs*, from his *birth* to his *death*. For his whole life was a continual ſuffering. Meditate therefore of his mean birth, and flight in his infancy, of the manifold reproaches which were caſt upon him from time to time; yea of his manifold perſecutions, of their cruel handling of him at the time of his death, when they apprehended him like a theef, bound him, arraigned, and condemned him as a Malefactor, buffered him with their hands, beat him with ſtaves, ſcourged him with whips, *making long furrows on his back*, platted on his head a Crown of ſharp Thorns laid an heavy croſs on his back, nailed his hands and feet to that Croſs, gave him Gall and Vineger to drink, and ſundry waies much afflicted him. Thus was his body broken with torments. In relation hereunto, it is ſaid of him,

1 Cor. 11. 26, 27.

τὸ ἔργον.

That

*That he was a man of sorrows, and acquainted with griefs.* Especially when thou art present at the Sacrament, take a turn with Christ in the Garden, by meditating of his bitter Agony, wherein *he sweat drops of blood*, which was never read, or heard of in any before or since; yea the blood which Christ then sweat was not thin watery blood, but thick blood, as *St. Luke* expresseth it, *Being in an agony, his sweat was as it were great drops of blood, falling down to the ground*; which latter clause sheweth, that the blood of Christ passed through the pores of his body in such a plentiful manner, that it trickled down to the ground in great abundance: *so that not only the eyes of Christ, but all the parts of his body did seem to weep, and that tears of blood*, as *Bernard* speaketh.

Isa. 53. 3

Luke 22. 44

*Non gutt æ sed grumi*, as θρόμβοι the word in the Original properly signifieth.

*Non solum oculis, sed membris omnibus flevisse videtur. Bern.*

In this sweat of Christ there are three things remarkable, which doe exceedingly set forth the greatness of his Agony.

1 *It was in a cold night*, for which cause afterwards they kindled a Fire in the High-Priests Hall; and cold driveth the blood inward.

Luke 22. 55

2 *Hee lay upon the cold ground*, which was enough to drive the blood inward.

Mat. 26. 39

3 *He was in exceeding great fear*, which naturally draweth the blood from the outward parts to the Heart; and yet in a *cold night, lying upon the cold ground, and being in great fear, he sweat drops of blood.* Who can imagine the bitterness of our Saviours Agony at that time? *And what was it which put him into that agony?* questionless, the apprehension of what hee was to suffer, as appeareth by his Prayer in his Agony, *Father, if it be possible let this cup pass from me.* Now, if the apprehension of what hee was to suffer was so bitter, oh how bitter think you were his Sufferings upon the Cross, when he cried out, *My God, my God, why hast thou forsaken me?* which words doe not imply, that the Deity was severed from the Humanity, but that the Father had with drawn from him all sensible feeling of his loving favour, had restrained the influence of those beams which might any way refresh his troubled soul; so that Christ might well take up the words of the captive *Jews*, and say, *Behold, and see if there bee any sorrow like to my sorrow, wherewith the Lord hath afflicted mee in the day of his fierce anger.*

Mark 14. 33

Mat. 26. 39

Mat. 27. 46

Lam. 1. 12

These things call to mind in the time of the administration of the Sacrament, not only when thou art eating the Bread, and drinking the Wine; but also when thou seest the Bread broken,

and the Wine poured forth, then thou shouldst think how Christs Body was broken with torments, and his Blood shed for remission of sins; and also when thou seest others taking the Bread, and the Wine, thou shouldst then be steeping thy thoughts in the meditation of Christs bitter death, and manifold sufferings.

This *remembrance* of Christs Death at the Sacrament, must not be a bare *Historical* remembrance thereof, contenting thy self with a remembrance of the History of Christs death, as it is set forth by the *Evangelists*, but it must be an *operative*, and *practical* remembrance, working up thine heart,

1 To an unfeigned love of God, who out of his free grace, and rich mercy, did send his dearly beloved Son out of his own bosome into the world, to take our Nature upon him, and therein to dye a bitter cursed death for mans redemption. Who can sufficiently admire the riches of Gods love to man therein? How may we with *David* cry out, and say, *Lord, what is man that thou art mindful of him?* especially that thou shouldest be so mindful of him, as to give the Son of thy love to suffer a cursed death upon the Cross, to make us, who were *children of Wrath*, and *bond-slaves of Sathan, Sons of God, and Heirs of eternal life and salvation.* And how should this incomprehensible love of God, fire and inflame our cold and frozen hearts with a fervent love unto him again?

Psal. 8. 4.

2 The remembrance of Christs death should work up our hearts to an ardent love of Christ, for that wonderful love of his, in giving himself for us, his Body to be crucified, his Blood to be shed, and his Soul to bear the intollerable burden of his Fathers Wrath due to our Sins, which made him sweat drops of blood in the Garden, and to cry out on the Cross, *My God, my God, why hast thou forsaken me?* Oh how should this ravish our souls with admiration of so great love? and inflame our hearts with love again unto him, who did, and suffered so much for us? How should the meditation of the manifold sufferings of Christ, especially of his bitter Death and Passion, work in us an holy passion of love?

3 *The remembrance of Christs death should work in us a care to please him in all things*, to be willing to doe and suffer any thing for him, who hath done and suffered so much for us; which Christ declareth to be a good proof of our love to him, saying, *If yee love me, keep my Commandements.* And though we cannot ex-

Joh. 14. 15

actly

actly keep the Commandements of Christ, yet we may and ought sincerely to endeavour the keeping of them, without which our profession of love is but vain and fruitless; in shew, and not in truth.

4 *The remembrance of Christs death should work in us a godly sorrow for our sins, as the true cause of his sufferings.* For the truth is, it was not so much *Judas* that betrayed Christ, nor the *Scribes* and *Pharisees* that accused him, nor *Pilate* that condemned him, nor the *Souldiers* that Crucified him, nor the *Devil* that set them all on work, as *our sins* that were the true cause of Christs sufferings. The Souldiers that Scourged him, and Crucified him, were but our Executioners, to inflict on him those punishments which our Sins deserved, and Gods Justice imposed for the same. They were our Sins which envenomed those Whips that scourged his innocent Body, those Thorns which pricked his Temples, and those Nayls which pierced his Hands and Feet, and made them so bitter unto him. *Oh therefore that we could so look upon him whom we have pierced by our Sins, that we might mourn as one that mourneth for his only Son; and be in bitterness, as one that is in bitterness for his first-born.* Zach. 10. 12.

5 *The remembrance of Christs death should work in us the death of Sin*; wee should so remember the death of Christ, as to dye unto Sin. For the Apostle *Paul* urges our *death to sin from the death of Christ, that as Christ dyed and rose again, so wee should dye to sin, and live to God.* To this end, let us hate and loath Sin as the greatest evil, resolving with the assistance of Gods grace to leave and forsake all manner of sins for the time to come; for why should any sin seem light to us, which lay so heavie upon our Saviour, as to cast him into a bloody sweat? Why should any sin be sweet to us, which was so bitter to our Saviour? Farre bee it from us, by our renewed sins, to tear open his Wounds afresh, and Crucifie him again. Rom. 6. 2

6 *The remembrance of Christs death should work up our hearts to some due thankfulness unto God, and his Son Jesus Christ, for their unspeakable love and mercy towards us therein.* Thankfulness is a grace, not only to be exercised after our receiving of the Sacrament, but likewise while we are present at the Ordinance. When our hearts are affected with the apprehension of the incomprehensible love of God the Father, in giving his beloved Son out of his own bosome to dye for us; and of the unspeakable love

of

of Christ, in offering his own Body a Sacrifice upon the Crosse for our Sins, then should they break forth in praises and thanksgivings unto God the Father, and his Son Jesus Christ.

*III. Another Duty to be performed at the Ordinance, is the exercise of thy graces, more especially thy faith and repentance.* It is not enough that thou bring faith, repentance, and other graces to the Sacrament, but thou must likewise there stirre up thy graces, and exercise the same, or else thou wilt be an unworthy receiver. For not only a wicked man that wants grace, but likewise a child of God that hath true grace, may receive the Sacrament unworthily, and go away without any comfort or benefit at all; namely, if hee do not there stir up and exercise his graces. For Sacraments do not work as Physick, by a virtue inherent in them, but according to the disposition of the party that partaketh of them. And therefore, as thou wouldest be a worthy guest, and partake of the comfort of the Ordinance, stir up and exercise thy graces. As

*Non ex opere operato, sed ex opere operantis.*

*I. Thy Faith.* This is the chief grace to be exercised at the Sacrament; for *Faith* is the *eye of the Soul*, whereby it seeth and discerneth the body and blood of Christ under the elements of bread and wine; it is likewise the *hand of the Soul*, whereby it receiveth Jesus Christ; and the *mouth of the Soul*, whereby it feedeth upon Jesus Christ. And therefore without the exercising of thy Faith at the Sacrament, thou canst receive no benefit at all.

*Qui fide vacuus dente non manducat. Chem. Exa.*

There is a threefold act of Faith to be exercised at the Lords Supper.

1 To look out for Jesus Christ. 2 To receive Christ. 3 To apply and appropriate him unto thine own self.

1 The first act of Faith, *is to look out for Christ*; and therefore when thou art present at the Lords Supper, rest not in the outward elements, in the beholding and taking of them; but with the eye of Faith discern the body and blood of Christ under the elements of bread and wine, which indeed do spiritually, sacramentally set forth the body and blood of Christ, as is clear from Christs own expression, for holding the bread in his hand, he said of it, *This is my body, i. e. Mystically*, and *Sacramentally*, by way of representation; as if hee had said, *This bread representeth my body*. And holding the cup that had wine in it, and speaking of the wine therein, hee saith, *This is my blood, i. e.* Mystically and

Mat. 26. 26.

Mat. 26. 27.

Sacra-

Sacramentally, by way of repreſentation, *q. d. This wine repreſenteth my blood.*

And as thou art not to reſt in the outward elements, ſo neither in the outward rites and actions, but in the beholding of them thou art with the eye of Faith to ſee and diſcern the ſpiritual things ſignified thereby. When therefore thou beholdeſt the Miniſter *breaking the bread*, then meditate of the manifold ſufferings of Chriſt, and with the eye of Faith, look upon Jeſus Chriſt hanging upon the Croſs, there conflicting with his Fathers wrath, and groaning under the weight and burden of our ſins. Behold his bleſſed body broken and torn with ſtripes and wounds, with whips and nails. The Apoſtle St. *Paul* thus bringeth in Chriſt himſelf applying that rite of breaking the bread, for ſaith hee, Chriſt took bread, and brake it, and ſaid, *This is my body which is broken for you*; which yet is not to be ſo underſtood, as if his bleſſed body, or any part or member thereof were broken in two peeces. (For that charge of not breaking a bone of the *Paſchal Lamb* is applied to Chriſt, in that his leggs were not broken.) But of the breakings of his fleſh by thorns, whips, nails, &c. and other ſufferings which hee endured in his body, till his blood was ſhed. This rite alſo of *breaking the bread*, implieth, that the ſufferings of Chriſt were ſo many, and ſo great, that they did even *break him again.* For wee uſe to ſay of one that hath endured much pain, or other great grief, that hath waſted his fleſh, or dried up his blood, *See, how hee is broken*; and in this ſenſe alſo may Chriſt be ſaid to be broken.

1 Cor. 11. 24.

John 19. 16.

Again, when thou ſeeſt the *Miniſter pouring out of the wine*, then exerciſe and actuate thy Faith in the blood of Jeſus Chriſt, and the ſhedding thereof, which indeed ſheweth the extent of Chriſts ſufferings, even to the taking away of his life, which is the furtheſt extent of a mans ſuffering in this world. Theſe two therefore, *The breaking of Chriſts body*, and *the ſhedding of his blood*, are fitly joyned together; the former to ſhew *the extremity of Chriſts ſufferings*; the latter, *the extent thereof*, even as far as poſſibly could bee, to the ſhedding of his blood.

Again, when thou ſeeſt *the Miniſter offering the bread and wine to the Communicants*, then by the eye of Faith ſee Gods love in offering his Son to every beleeving Communicant. For as verily as the Miniſter doth offer the bread and the wine, ſo truly doth God *really* offer Chriſt, with all the benefits of his death and

passion to every beleeving Communicant. I do not say *carnally*, but *really*; not the flesh of Christ, but Christ with all the benefits of his death and passion, as Reconciliation, Redemption, Remission of sins, &c. For there is not a meer Representation, but a real and true exhibition of Christ, as broken for our sins.

*II.* Another act of Faith to bee exercised at the Lords Supper, is *to receive Jesus Christ*. For the Beleever having seen Christ with the eye of Faith under the outward elements, and forementioned rites, then hee receiveth him into his heart with much joy and gladness. As therefore thou stretchest forth the hand of thy body to receive the bread and wine, stretch forth the hand of Faith to apprehend and receive Jesus Christ, and rest upon him for life and for salvation. For Faith is that instrument whereby wee receive Christ and all his benefits, as they are offered to us in the Gospel, and sealed up to us in the Sacrament. Faith is to the soul, as the hand is to the body, that which is offered to a man for his good, the hand readily receiveth, and what the hand so receiveth is a mans own. Thus God offering his Son unto us, Faith perswades the heart of Gods good will to man, and of his true intent to have man made partaker of his Son, and thereupon apprehends him, and receives him for his own, and Christ is truly his.

*III.* Another act of Faith to be exercised at the Lords Supper, is *to apply and appropriate Christ to thy self*, which is implied under the Rites of *eating the bread, and drinking the wine*, whereby is meant, *a feeding upon Christ by Faith*, which is an applying of him. When therefore thou art eating the bread, and drinking the wine, feed upon Christ by a *particular application of him*, and all his benefits, to thine own souls comfort. By Faith assure thy self that Christ was born *for thee*, that hee might bee *thy Saviour*, to save *thee* from thy sins. That hee performed perfect obedience unto the Law, that his Righteousness might be imputed unto *thee*. Thus hee died a bitter cursed death to free *thee* from eternal death and condemnation, which thy sins had deserved. Thus thou oughtest to apply Christ with all his benefits unto thine own souls comfort. And thus to act Faith, is to eat and drink indeed, to communicate indeed. The truth is, this act of Faith, *in applying Christ*, is the most suitable to the Ordinance of the Lords Supper. And the more thou canst put forth the act of application therein, the greater comfort shalt thou

receive

receive from the Ordinance; for propriety in Christ is that which sweetens all. Yet lest weak Christians, such as are weak in Faith, should be discouraged, and think themselves uncapable of comfort, because they cannot thus feed upon Christ by Faith, they cannot apply Christ, nor the benefits of his death unto themselves.

I desire such to take notice, that though this *act of application* is the most suitable to the Ordinance, yet the former *act of receiving Christ, and resting upon him*, gives us a true interest in him, whereby Christ and all his benefits become ours, which puts us into a blessed and happy condition. Yet I would advise all such who have attained to that measure and degree of Faith, as to lay hold upon Jesus Christ, and to receive him as their Saviour, and thereupon to rest upon him alone for life and salvation, that they would strive to raise it one pitch higher, namely, *to apply Christ*, with all the benefits of his death and passion, unto their own souls comfort. Because this act of Faith doth especially make to our comfort and consolation, as well as to our spiritual benefit.

*II. Another grace to bee exercised at the Lords Supper, is Repentance*; For a broken Christ requires a broken heart. Whereas in true Repentance there is a *godly sorrow* for sins past; And a *full purpose* and resolution of heart to leave and forsake them for the time to come, and to walk more closely with God. While you are at the Sacrament, you should exercise your Repentance in both these particulars.

1 *You should labour to be affected with a true grief and sorrow for your sins.* To that end seriously meditate of the manifold sufferings of Christ; for certainly a due and serious meditation of what Christ hath suffered for our sins, cannot but affect our hearts with some measure of grief and sorrow for the same; for shall Christ bleed for our sins, and shall not wee weep for them? was Christ broken with torments for our sins, and shall not the consideration thereof break our hearts for them?

2 *You must ingage your selves by a solemn Vow and promise, unto God to bee more watchful over your selves against sin for the time to come; and to walk more closely and exactly with God.* As often as you partake of the Lords Supper, so often God reneweth the Covenant on his part, hee ingageth himself afresh, *to bee your God, to pardon your sins, to subdue your corruptions, to write his*

*Law in your hearts*, that is, to work in you, as a desire and disposition to the keeping of his Laws and Commandements; so a sincere indeavour after the same. And therefore it is your duty to renew the Covenant on your parts, to ingage your selves afresh, in the strength of Christ, to walk as a people in Covenant with God, to bee more watchful over your selves against sin, for the time to come; to bee more his faithful servants, than ever you were before.

Having shewed both the Duties Antecedent, and Concomitant, Come wee now to the Duties *Subsequent*, such as must follow after the action of receiving: For it is not enough that you *duly prepare* your selves to that Ordinance, and *reverently carry* your selves at it, but you must likewise *walk in some measure suitably thereunto*. To that end observe these *Directions*.

1 *So soon as you get home, withdraw your self into some secret place, and there upon your knees from your heart bless God*, as for his manifold favours, mercies, and blessings, so especially and above all for the fountain of all blessings, the Lord Jesus Christ, for his Covenant of Grace made unto you in him, for adding the Sacraments as Seals to the Covenant of Grace for the strengthening of your Faith, and for making you that day partakers of his blessed Sacrament, and for that comfort and refreshment which you found therein. I hope you are not such beasts as to forget to return thanks to God for the food wherewith your bodies are refreshed. And will you bless God for your corporal food, and not for your spiritual food, whereby your souls are nourished unto everlasting life? Will you bless God for a *crumb*, and not for a *Christ*? in whom are all good things contained in a most eminent manner.

*Omne bonum ab ipso, &c. Aug. de Doct. Christi.*

2 *Did you finde your hearts cheared and warmed at the Lords Supper, beware of quenching that spiritual heat which was there kindled in you, by a sudden falling into worldly conferences, and fruitless discourses*; But labour to keep alive that sacred fire which you found then kindled in your hearts by prayer, meditation, and holy conferences; for know, that a sudden quenching of the Spirit, will exceedingly tend to the hardening of your hearts.

3 *Maintain a stricter watchfulness over your selves against sin for the time to come.* Were your souls washed at the Sacrament, with the blood of Christ, from the filthy spots and stains of sin, and will you soon after *with the Sow wallow again in the filth of sin*,

*sin, and mire of sinful filthiness?* Did you upon your approaching to that Ordinance, cast up your sins by confession? and will you now with *the Dogge, return to your vomit again?* Did you there by the eye of faith see Christ crucified for your Sins, under the rites of breaking the Bread, and pouring out the Wine and will you now, by a fresh committing of sin, crucifie him again? rather resolve, and strive hence forward to crucifie your sins, for which Christ was crucified, to hate, abhor, and abandon every Sin as much as in you lieth. 2 Pet. 2. 22

4 *Labour to live more soberly, righteously, and godly in this present world.* More *soberly* towards your selves, more *righteously* towards your Neighbours, and more *godly* towards God. As you have been made partakers of an Ordinance *not common* to all, but *peculiar to Saints*, so your lives should have somewhat *peculiar* in them, which is not common to wicked men. You should live *convincing lives*, by exceeding others in holiness, and in righteousness. You must be more frequent and fervent in Family-duties, more careful in sanctifying the Lords Day, more just and honest in your dealings with men, living so as you may credit your Profession, and adorn the Gospel of Jesus Christ. And when you are tempted to any sin, thus reason the case with your selves; Was I not lately at the Lords Table, and did I not there vow and promise to be more watchful against Sin, and more careful to walk in the waies of godliness, and shall I now step out of the way of godliness into the way of sin? Thus lay your temptation to the touch-stone of your vow, and try whether it bee not against it: which through the blessing of God may prevent many a Sin. Tit. 2. 12 *Hæc tria sint vitæ regula sancta tua.*

## CHAP. XXV.

### *Of the Common mutual Duties betwixt Husband and Wife.*

HAving shewed the *general* Directions which appertain to Christians as Christians.

I come now to the *particular* Duties which appertain to thee in thy several and distinct relations. For it is not sufficient that thou make conscience of the *general Duties* of Christianity, but thou must also be conscionable in the performance of the *particular duties* of thy several relations, whereby much good is both mutually communicated one to another, and received one from another;

another. Whereas the Apoſtle *Paul* in ſetting down the ſeverul Duties of relations, doth ſtill bring them under three Heads, *viz. Husbands and Wives, Parents and Children, Maſters and Servants*; I ſhall follow his Method, ſhewing thee the duties of each of theſe.

Ephe. 5. 22. &c. Col. 3. 18, &c.

For the Duties of *Husband and Wife*, they may be drawn to two Heads.

1 To ſuch as are common to both.

2 Such as are proper and peculiar to each ſeverally.

The common and mutual Duties are theſe.

*I. A loving affection of one to another.* I call this a mutual Duty, becauſe as the Husband is to love his Wife, ſo the Wife is to love her Husband. Love is a duty which every Chriſtian oweth to another, *Love thy neighbour as thy ſelf*, ſaith our Saviour. Where by *Neighbour* is meant every man, every woman, ſo that we are bound to love every one, even our enemies, for Chriſts ſake. But the nearer any are knit together, the more they are bound to this duty of love, and to abound therein. Now, who are ſo nearly knit together as Husband and Wife? and therefore there ought to be a mutual loving affection between them, and that love which one ſheweth to the other will ſtirre up the other to requite that love again, ſo as there is nothing loſt by love.

Epheſ. 5. 25, 28, 33, Tit. 2. 4 Mat. 22. 39

*II. Outward concord and agreement.* This ſhould *be, as farre as is poſſible, with all men*, i. e. ſo farre as may ſtand with faith and a good conſcience; but more eſpecially between Husband and Wife, who are ſo nearly knit together. For without concord and agreement between Husband and Wife, what comfort can either find in their houſe? The truth is, every one lives more or leſs comfortable in his houſe, as there is concord and agreement there. And therefore ſaith the Wiſe man, *Better is a dinner of herbs, or roots, where love is, than a ſtalled Oxe, and hatred therewith.* And again, *Better is a dry morſel, and quietneſs therewith, than an houſe full of ſacrifice, with ſtrife*; i. e. ſlender fare, yea a dry cruſt, with peace and concord, is more comfortable than good chear, with ſtrife and contention; for that will ſo imbitter the ſweeteſt Meats, that a man can find little reliſh in them.

Heb. 12. 14 Prov. 15. 17 Prov. 17. 1

For the better preſerving of concord and agreement betwixt Husband and Wife, take theſe few Directions.

1 *Labour to ſuppreſs and keep down all furious Paſſions*, which doe

doe usually occasion discord and dissention; especially when one is passionate it will be the wisdom of the other to act patience, and to express a spirit of meekness; for when both are hot and angry together, then the fire of contention is like to increase to such a flame as will not suddenly bee quenched. And therefore I would commend this rule to Married persons, *To beware of being both angry together*, but rather let one be to the other like *Davids* Harp, to appease *Sauls* fury.

2 *Though the fire of contention be kindled at home, yet let it not break forth into thy neighbours house*; but bee sure thou keep it within thine own walls. For it is found by too frequent experience, that differences between Man and Wife being once divulged, are more hardly made up.

3 *When any difference is risen, let each strive who should first seek after peace and reconciliation*, for theirs is the glory who first begin. I have read that there was sometimes a variance between two famous Philosophers, *Aristippus* and *Æschines*, *Aristippus* at length cometh to *Æschines*, and seeks for peace and reconciliation, and withall said, *Remember, though I am the elder, and the Party wronged, yet I sought the peace. True*, said *Æschines*, *and for this I will ever acknowledge thee the worthier man, for I began the strife, but thou the peace.* But how many of us come short of *Aristippus* (though an Heathen Philosopher) in this particular, thinking it a disgrace, first to seek after peace and reconciliation?

*III. Another mutual Duty which Husband and Wife owe one to another is Prayer.* They ought to pray one for another. In a conscionable performance whereof, may Husband and Wife bee helpful each to other, in all things needful to either of them, it being the means which the Lord hath sanctified for obtaining of every good thing, both for our selves and others. It is recorded of *Isaac*, That *he intreated the Lord for his Wife, because she was barren, and the Lord was intreated of him*; i.e. the Lord heard his Prayer, and granted his request.

Mat. 7. 7
Jam. 5. 16
Gen. 25. 21

*IV.* Another mutual duty is, *A provident care of one for another, seeking the good of one another, even as of themselves.* This their care of one for another respecteth especially both the *Soul*, and the *good name* of each other.

1 *There ought to be a provident care for one anothers Souls*; as,

1 If

1 If a beleeving Husband or Wife be married to an unbeleever, they ought to use all the means they can to win the other. This the Apostle *Peter* presseth upon Wives, for he commands them so to carry themselves towards their Husbands, *That they may without the Word be won by the conversation of their Wives.* And the Apostle *Paul* intimateth this to be the duty of Husbands towards their Wives; *For*, saith he, *How knowest thou, O man, whether thou shalt save thy wife? viz.* by thy godly conversation. And if either of you shall be a means of the conversion of the other, how intirely will it knit your affections one to another?

1 Pet. 3. 1.

1 Cor. 7. 16.

2 If both Husband and Wife bee in the state of Grace, they should be watchful one over the other, as to prevent sin in one another, so to redress it the best way they can when either of them are fallen thereinto, by seasonable admonition, yea and reproof also, if admonition will not serve; Herein Husband and Wife should more respect the mutual good of one another, than fear the giving of offence.

And it is likewise a special duty incumbent upon Husband and Wife, to help forward the growth of grace in each other, as by a frequent conferring together of good things, especially of what they hear in the publick Ministery of the Word; so likewise by a constant performing family-duties, especially *Prayer*. Though this duty appertain chiefly to the Husband, yet the Wife ought to put her Husband in mind thereof, if hee forget it, and to stir him up, if hee be backward.

2 *There ought to bee a provident care in Husband and Wife, as for one anothers souls, so for one anothers good name.* The Husbands good name ought to bee as dear to the Wife, as her own. And the Wives good name ought to be as dear to the Husband as his own. And truly, great reason there is, that parties so nearly knit together, should be careful of one anothers good name, because a name is more precious than all the goods they enjoy.

*Vitiis nemo sine nascitur. Hor.*

*Charitas tolerat quos amat. Greg. in Ezek.*

*V.* Another mutual duty is, *To conceal and cover the infirmities of one another.* There is no man or woman without their infirmities; it will be therefore your wisdome to conceal the same, so far as you can with a good conscience. And truly, this is one special act and exercise of love, to seek to cover and conceal the infirmities of those whom they love. How blame-worthy then are they who take all occasions to spread abroad one anothers infirmities, and many times belye one another? This fault is

is ſo much the greater in two eſpecial reſpects.

1 Becauſe the Husband and Wife know more of one anothers infirmities; and therefore if they be ſo ill minded, can more diſcredit and defame one another, than any other.

2 Becauſe, of all other parties, they are moſt bound to conceal one anothers infirmities, by reaſon of their near union.

## CHAP. XXVI.

### *Of Husbands Duties to their Wives.*

HAving ſhewed the Common-mutual duties appertaining both to the Husband and the Wife, I come now to the ſpecial and particular duties belonging to each of them ſeverally.

And firſt of the duties of the *Husband*, all which may bee comprized under this one word *LOVE*; for wee finde that often expreſſly ſet down and mentioned as the chief duty of the Husband. Epheſ. 5. 25, 33. Col. 3. 19.

For the more profitable preſſing whereof, I ſhall ſhew

1 The manner how it ought to be performed.

2 The particulars in which it ought to expreſſed.

*I.* For the manner, the Apoſtle St. *Paul* ſetteth it down in two phraſes.

1 *As Chriſt loved his Church, Husbands love your Wives, even as Chriſt loved his Church, and gave himſelf for it.* The note of compariſon, *EVEN AS*, requireth not an *equality*, as if it were poſſible for an Husband to love his Wife as much as Chriſt loved his Church; but it notes a *ſimilitude* and *likeneſs*, and implieth two things. καθὼς.

1 That you muſt indeavour to come as near Chriſt herein as you can, never thinking you have loved enough, becauſe you can never love ſo much as Chriſt did.

2 That though your love in *quantity* cannot be equal to Chriſts, yet in *quality* and condition it ought to be like his, *viz. True, Free,* and *Conſtant.*

1 As Chriſts love to his Church was a *true, real love*, which hee expreſſed, by *giving himſelf for her*: So ſhould the Husbands love to his Wife be a *true*, and *real love*, not loving her *in word* onely, but *in deed* alſo, manifeſting his love by ſome real expreſſions thereof. Epheſ. 5. 25.

2 As Christs love to his Church was a *free love*, for his love arose wholly and only from himself, there being nothing in the Church to move him to love her: So should the Husbands love to his Wife be a *free* love, loving her, though there were nothing in her to draw his love, but onely that shee is his wife.

3 As Christs love to his Church is a *constant and continued love*, for *whom hee once loveth, hee loveth to the end*: So should the Husbands love to his Wife be a *constant and continued love*, not onely *by fits*, for a while, but *constantly* till death.

John 13. 1.

2 *The Husband ought to love his wife as his own body*; as the Apostle St. *Paul* speaketh, *So ought men to love their Wives, as their own bodies.* Though the former comparison, taken *from Christs Example*, be the more excellent, laying forth a more perfect pattern, yet this other taken from *a mans body*, is more sensible, and better discerned of man. For every man knoweth how hee loveth his own body, *viz. with all tenderness and compassion*; fitly therefore is it added by the Apostle. And it is to be taken both as a *Motive* to stir up the Husband to love his Wife, because shee is as nearly joyned to him, as his body; and also as a *Pattern*, to shew him how hee should love his Wife, even as hee doth his body, *truly* and *tenderly*, as the Apostle in the following verses more fully expresseth it; *For no man ever yet hated his own flesh, but nourisheth and cherisheth it.*

Ephes. 5. 28.

Vers. 29.

*II.* The particulars in which an Husband ought to express his love to his Wife, are these, and such like.

1 *By honouring her as his companion and yoak-fellow*, which the Apostle *Peter* expresseth; for speaking of the Husbands duties, he reckoneth this, of *giving honour to the Wife*. The *title* given to the Wife by God himself, *An help meet for her Husband*, implieth a kinde of fellowship with him. And also the *place* whence the woman was taken, *viz. his side*, where his heart lay, implieth as much; for shee is as the *heart* in the body, far more excellent than any other member under the head, and almost equal to the head. It is observable, that when the woman was made, shee was not taken out of the *mans head*, because shee was not to rule over him; nor out of *his feet*, because shee was not to be subject to him as a slave, or servant; but out of *his side*, that hee might take her as his yoak-fellow and companion, which hee ought to do, considering they are joynt-partakers of many special prerogatives which are common to both, being *Joynt-Parents* of the same chil-

1 Pet. 3. 7.

Gen. 2. 18.

Gen. 2. 25.

children, *Joynt-Governours* of the ſame houſhold, *Joynt-Partakers* of the ſame goods (in regard of the uſe of them) and *Joynt-Heirs* of the grace of life, as the Apoſtle *Peter* ſpeaketh. συγκληρόνομοι. 1 Pet. 3. 7.

2 *By delighting in her.* This the Wiſe-man commendeth, in *Prov.* 5. 19. *Let her be as the loving Hind, and pleaſant Roe, let her breaſts ſatisfie thee at all times, and bee thou raviſht alwaies with her love*, that is, be thou enamoured with her, even to delight. Mark how the Lord termeth the Wife of *Ezekiel*, *The deſire, or delight of his eyes*, becauſe hee delighted in her, and ſhee was exceeding dear unto him. And truly, if a man exceed not the bounds of civility and ſobriety, his affection towards his Wife cannot be too great. Haply thy Wife is not ſo beautiful, nor ſo delightful in her ſelf, as ſome other women are. Yet as Parents love and delight in their children, not ſo much becauſe they are comely, witty, or the like, but becauſe they are *their* children; So thou oughteſt to delight in thy Wife, not ſo much becauſe ſhe is beautiful, wiſe, or the like; but becauſe ſhee is *thy Wife*, even the Wife which the Lord hath allotted unto thee, beleeving her to be the fitteſt Wife for thee, with whom thou oughteſt to reſt ſatisfied. Ezek. 24. 16.

3 *By treating her mildly.* The Husband muſt ſhew himſelf milde and gentle in all things towards his Wife. This mildneſs is urged by the Apoſtle under the contrary Vice, *Bitterneſs*; for ſaith hee, *Husbands love your Wives, and bee not bitter againſt them.* Where bitterneſs is oppoſed to mildneſs, gentleneſs, familiarity, and the like. So that both the ſpeech and carriage of the Husband towards his Wife, muſt bee with much mildneſs and gentleneſs; If hee inſtruct her, it muſt be with all meekneſs and mildneſs; If hee command any thing to be done, it ſhould be by way of entreating; hee ſhould not bee too peremptory in commanding; If hee reprove her, it muſt be with all mildneſs and meekneſs that may be. If a *Brother is to bee reſtored with a ſpirit of meekneſs*, as the Apoſtle ſpeaketh, how much more a Wife? For this end a Husband muſt obſerve both his own preſent temper, and his Wives, and forbear to reprove when himſelf or his Wife is in paſſion; for while himſelf is in paſſion, hee is unfit to reprove, becauſe paſſion is apt to blind reaſon, ſo as it knoweth not how to keep any mean or meaſure. And if ſhee be in paſſion, ſhe is unfit to be reproved, becauſe paſſion ſo fills the heart, that it's not capable of any good advice. And as an Husband in reproving Col. 3. 19. Gal. 6. 1.

proving his Wife ſhould obſerve a *fit time*, ſo likewiſe a *fit place*, forbearing to doe it openly, before Children or Servants, but privately between her and himſelf; for her honour and credit is to be maintained before Children and Servants, as much as may be, becauſe ſhe is a Joynt-governour with him over them; now for her to be checked and controlled before them, will make them deſpiſe her. Herein therefore great wiſdome is to bee obſerved.

Qu. *Whether an Husband may lawfully ſtrike, or beat his Wife?*

*Anſ.* Though the Husband hath ſome authority over his Wife, yet it doth not appear that he hath any power or liberty thereupon to beat her.

1 For firſt, we find it neither commanded, nor commended to us in the Scriptures, there being neither precept, nor preſident for the ſame.

2 What fruit can be expected from an Husbands beating of his Wife? but a return of blowes, and ſcratches, to the utmoſt of her ſtrength. For this is moſt certain, that if a man who hath no authority over another, ſtrike him, hee will turn againſt him, and doe him all the miſchief that he can. Now therefore there being no ground to perſwade Wives, that their Husbands have ſuch authority over them, as to ſtrike them for their faults; what hope is there that they will patiently bear it, and be bettered by it? or rather, is it not more likely that they will not only riſe againſt them, but if they can, over-maſter their Husbands, and ever after caſt off all ſubjection to them?

3 The near conjunction and communion that is between man and wife, will not ſtand with ſuch baſe and ſervile dealing, that the Husband ſhould beat and ſtrike his Wife. This is the next way to have her deſpiſed of Children and Servants, and ſo deprive her of all government.

4 Another particular wherein an Husband ought to expreſs his love to his Wife, is, *By a diligent endeavouring of her ſpiritual good.* Hence the *Husband* is commanded *to dwell with his Wife as a man of knowledge*; i. e. able and willing to inſtruct her in the knowledge of the truth; wherefore elſe is ſhee *to ask him at home?* And how otherwiſe ſhall *he be the guide of her youth?* if he be not able and willing *to guide her feet in the way of peace.* But of this I ſpake in the Common mutual Duties of Husband and Wife, ſet down in the fore-going Chapter.

1 Pet. 3. 7.

1 Cor. 14. 35

Prov. 2. 17

Luke 1. 79

CHAP.

## CHAP. XXVII.

### *Of the Duties of Wives.*

HAving ſhewed the Duties of Husbands in reference to their Wives, I come now to ſhew the *Duties of Wives* towards their Husbands.

As the main duty on the Husbands part was *love*, ſo the main duty on the Wives part is *ſubjection*; under which many particulars are compriſed. Ephes. 5. 22.

The ſubjection of the Wife to the Husband implieth two things.

1 That ſhe acknowledge a ſuperiority in her Husband.

2 That ſhe put in practiſe ſuch duties as doe iſſue and flow from the acknowledgement of that ſuperiority.

*I.* The former is not only a duty, but the ground of all other duties whatſoever; for till the Wife be fully ſatisfied about the ſuperiority of her Husband, no duty will be performed by her as it ought. Therefore Wives ought to learn this point in the firſt place, *viz. That their Husbands are their ſuperiours*; which clearly appeareth,

1 *By the order of Creation.* The Man was firſt created, and thereupon had the *Birth-right.* *Jus primogenitura.*

2 *By the inſtitution of God*, who ſaid to the woman, *Thy deſire ſhall be ſubject to his, and he ſhall rule over thee,* Gen. 3. 16

3 *By the names and titles given in Scripture to the Husband*, which doe imply a ſuperiority in him, as *Lord, Guide, Head*, &c. I grant indeed there is but a very little diſparity, and ſmall inequality between Husband and Wife, being both governours of the ſame Family, Parents of the ſame Children, and *heirs together of the grace of life*, yet God having ſo expreſly appointed ſubjection on the Wives part, it ought to bee acknowledged. 1 Pet. 3. 6 Prov. 2. 17 1 Cor. 11. 3 1 Pet. 3. 7

*II.* As the Wife ought to acknowledge and yeeld a ſuperiority in her Husband, ſo ſhe ought to put in practice ſuch duties as doe iſſue and flow from the acknowledgement thereof, which may be branched into three particulars.

1 *Honour.* This God requires of all inferiours towards their Superiours, in the fifth Commandement, and therefore is a duty Exod. 20. 12.

duty incubent upon all Wives in reference to their Husbands, who are their superiours, as being their Lords, Guides, and Heads. This honour VVives ought to express,

1 By their *inward esteem* of their Husbands, accounting them worthy of honour for their place sake, because they are *their Husbands*, whether they be richer, or poorer; elder, or younger than selves.

2 By their *outward respect*, which they should manifest, both by their reverend carriage, and speech, giving them such titles as signifie superiority, and savour of respect.

2 Another Branch of the VVives subjection, is *Meekness*; which she ought to shew,

1 *In a quiet taking of reproof from her Husband.* As it is the Husbands duty to reprove his Wife upon just occasion, so it is her duty to take it with all meekness, and mildness; and to endeavour to amend and reform what is justly reproved. Yea, though the Husband should chance to reprove his VVife wrongfully (as even the best and wisest sometimes may doe) it will bee a part of wisedome in the wife, rather to take it meekly and patiently, than to break forth into passionate expressions; yet in such a case she may clear her own innocency, and shew her Husbands mistake; but if he will not beleeve her, or turn away from her, she ought to bear it with meekness and mildness.

2 *In being willing to be advised by her Husband, and ready to follow his good advice*; yet if the VVife hath a clearer sight, and seeth better than her Husband what God hath commanded, though she may not *usurp authority over her Husband*, yet shee may and must in all humility perswade and advise him to that which is good. And happy is that Husband (if hee can see his own happiness) in whose bosome the Lord hath laid so good a counsellor.

1 Tim. 2. 12

3 Another Branch of the VVives subjection is, *Obedience*; and indeed this is the principal part of that subjection which the Apostle requireth of VVives to their Husbands, *Wives submit your selves unto your own husbands.* And the Apostle *Peter* commands this duty unto VVives, by the example of *Sarah, who obeyed Abraham.*

Ephes. 5. 22

1 Pet. 3. 6

Now *Sarahs* obedience to *Abraham* was eminent in two things especially.

1 *In doing what he required of her*; for when on a sudden there

there came three men to *Abraham*, and he was desirous to entertain them, he bid his VVife make such and such provision with all possible speed, and accordingly she did. Gen. 18. 6.

2 *In forbearing to doe any thing without his consent.* Though *Sarah* was highly provoked by *Hagar*, who despised her Mistris, yet would she not deal roughly with her, much less turn her out of doors, till she had her Husbands consent, who said unto his wife, *Doe to thy Maid as it pleaseth thee.* In like manner, should VVives manifest their obedience to their Husbands. Gen. 16. 4, 6

1. In a ready and willing doing of what their Husbands require of them.

2 In a forbearing to doe things which appertain to their Husbands authority, without their particular, or at least general consent. VVhen an Husband, from the experience hee hath of his VVives wisdome and faithfulness, giveth liberty unto her to doe what she pleaseth in the Houshold affairs, then the VVife may doe much without a particular consent from her Husband, but otherwise she shall doe well to forbear, unless upon good ground she is confident her Husband will not dislike the doing of such a thing.

For the kind of obedience which the VVife is to yeeld to the Husband, the Apostle sets it down in two expressions, *As unto the Lord*, and *in the Lord.* Ephes. 5. 22 Col. 3. 18 ὡς τῷ Κυρίῳ

The former hints unto us, that the VVives obedience must be a *conscientious obedience*, that is, *in obedience to God*, to his Ordinance and Commandement, who requireth it of them; so that it must be in conscience of the Ordinance of God, and in obedience to his command; and thus will their obedience to their Husbands be an acceptable service unto God. For as they releeve Christ in the Poor, who releeve them for Christs sake, so those VVives obey God in their Husbands, who obey them for Gods sake, I mean out of conscience to the ordinance and command of God. Mat. 25. 40

The latter expression, *in the Lord*, hints unto us, that the Wives obedience must bee in all lawful commands, not extending to any thing against the VVill of God; so that if Husbands command any thing against the revealed VVill of God, their VVives are not bound to obey them: for their Husbands power is subordinate to the Power of God, and the subordinate power must ever ἐν Κυρίῳ.

ever yeeld to the supream power. And therefore if Wives shall out of respect to, or fear of their Husbands, yeeld obedience to any unlawful command, doing that which is evil, their Husbands command will be no good plea, much less sufficient excuse for them.

## CHAP. XXVIII.

### *Of the Duties of Parents.*

HAving shewed the Duties of Husbands and Wives, I come now to shew the Duties of *Parents and Children.*

The Duties of *Parents* in reference to their Children, are these.

*I. To see that they bee admitted into the Church by Baptism in convenient time, i. e.* within some few daies after they are born. The *Jews* were commanded *to circumcize their children on the eighth day*; But though Baptism succeeded in the room of Circumcision, as the Apostle hinteth; yet are not wee now under the Gospel strictly tied to that day; notwithstanding from that command of God to the *Jews*, wee may doubtless infer, that the Children of Christians may and ought to be baptized within some few daies after they are born.

Gen. 17. 12.

Col. 2. 11, 12.

*II. To train them up in the fear and nurture of the Lord.* This duty the Apostle *Paul* in special presseth upon Parents, *Yee Parents*, saith hee, *bring up your Children in the nurture and admonition of the Lord, q. d.* Let your main care be, not how to make them *rich*, but *religious*, how to work the sincere fear of God into their souls, that as God of his infinite goodness hath made them your children by natural Generation, so you should strive and indeavour to make them his Children, by a godly and religious education *Austin* in his fifth Book of Confessions, speaking of his Mother *Monica*, saith, *That shee travelled with greater care, and stronger pain for his spiritual birth, than for his natural birth.* And truly the like care and pains should be in all Parents towards their Children. Not thinking it sufficient that they have brought them up to some good Trade, whereby they may live another day: But they must likewise bring them up in the fear of God, teaching them so to serve him here, that they may live with him eternally in the Heavens.

Ephes. 6. 4.

*Majori solicitudine me parturiebat spiritu, quam carne, &c. Aug. Confess. lib. 5. cap. 9.*

For

For your better help herein take these few *Directions*.

1 *Instruct them in the Principles of Religion, by teaching them some good Catechism*, which should be frequently, if not daily performed, though but a very little at once, to prevent wearisomeness in your children.

Q. *How soon should wee begin to teach our children?*

*A.* When they are able to learn any thing that is evil, it is high time to teach them something that is good. *Solomon* saith, *when hee was young and tender, his Father taught him.* And that his Mother did so too, you may read in the last chapter of the Book of *Proverbs*. Prov. 4. 3, 4. Prov. 31. 1, 2.

2 *Betimes instruct them in the practical part of Christianity*, by calling upon them frequently to read the Scriptures; daily to offer up a morning and an evening Sacrifice of prayer and praise unto God; constantly to give thanks before and after meals, carefully to avoid all known sins, and diligently to perform every known duty, and that out of conscience. This the Lord commended in *Abraham*, *I know him*, saith God, *that hee will command his children, and his household after him, to keep the way of the Lord, to do justice and judgement.* Gen. 18. 19.

3 *Bring them with you to the House of God, so soon as they can remember any thing which they hear.* When *Joshua* read the words of the Law before the Congregation of *Israel*, it is expressly said, *That the women and the little ones were amongst the men.* Josh. 8. 35.

4 *Examine your children at home of what they have heard in the publick Congregation*, and labour to make it more clear and plain to their understanding.

5 *Bee often speaking before them of the great things the Lord hath done for his Church and people, both of old, and in your daies.* This the Lord commanded the *Israelitish* Parents to do to their children, which wee finde accordingly practised by them. As children generally have good memories, so they are excellent at the remembring of stories. Josh. 4. 6. Psal. 78. 4, 5, 6.

6 *Bee patterns of piety and godliness unto your children.* For the truth is, there is great force in Examples to draw others either to good or evil. And it is usually the disposition of Children to follow their Parents; And therefore how doth it concern Parents to look to their wales and courses, especially how they behave themselves before their children, who are much inclined to follow their example? Oh that all Parents would seriously think

of this, that the consideration hereof might reclaim them from all loose and wicked courses, lest by their evil example they make their children twofold more the children of Hell, than they were by nature!

7 *Bee sure you forget not daily to pray to God for them*, especially that hee would indue them with his saving, sanctifying graces; that as they grow in years, so they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. And for your incouragement know, that *children of many prayers seldome miscarry*. Parents are generally careful to lay up wealth and riches for their children, oh that they would be as careful to lay up a stock of prayers for them in Heaven, which will questionless prove their childrens best portion!

Oh that all Parents would thus indeavour to bring up their children in the fear and nurture of the Lord, that as they were instruments to beget them *in the flesh*, so they might be instruments to beget them in the *Faith*! which is the main duty incumbent upon Parents in reference to their children.

*III.* Another duty is, *To provide for the bodies of their children, as well as for their souls.* This the Apostle intimateth, where hee saith, *If any provide not for his own, and specially for those of his own house, hee is worse than an Infidel, viz.* in this point, because he by the light of nature knoweth this to be a duty. And again saith the Apostle, in 2 *Cor.* 12. 14. *Children ought not to lay up for their Parents, but Parents for their children*; as God shall bless them. But yet beware of with-holding thy hand from works of charity, because of many children, nay rather, the more children thou hast, the more liberal thou oughtest to be, that so the Lord may double his blessing upon thee and thine; for the *seed of the merciful*, saith the Psalmist, *are blessed*. And saith the Apostle, *Hee that soweth bountifully, shall reap bountifully.*

1 Tim. 5. 8.

*Hac parte fidelis, & earum suorum non habeat, infideli deterior est; absolute deteriorem esse, non est necesse. Estius.*

Psal. 37. 26.
2 Cor. 9. 6.

*IV.* It is the duty of Parents *to rebuke their children when they do amiss*, whereby you may both free your selves from the guilt of your childrens sin, and prevent much evil in your children. For questionless the want thereof is one special cause of so much wickedness and prophaneness in many children.

*V. When reproof prevails not, you ought to correct them for their faults.* This duty the Scripture often presseth upon Parents; *Chasten thy Son while there is hope, and let not thy soul spare for his crying*; or, as the Original properly signifieth, *Let not thy*

Prov. 19. 18.

soul

*ſoul ſpare to his deſtruction.* Intimating, that the Fathers ſparing of his child, may tend to his deſtruction, or as wee uſe to ſay, *bring him to the Gallows.* So that too much lenity, may prove the greateſt cruelty in the iſſue. An Antient *Father* in the Church relates a ſad ſtory of a youth, whoſe uſual cuſtome it was upon auy thing that croſſed him, to curſe and blaſpheme, and not being duly corrected for the ſame, hee continued in that wicked courſe to his dying-day; and as the ſtory noteth, the Devil was ſeen to carry him away. But herein two extreams are carefully to be avoided, *viz. Lenity*, and *Severity.* As Parents ought not to bee *too indulgent* towards their children, which was *Elies* fault, for which, ſore judgements befell both him and his children: So neither ſhould they be *too ſevere* in correcting their children, as ſome are, having no reſpect either to the fault, age, or diſpoſition of their children. Therefore the Apoſtle giveth this dehortation unto Parents, *Not to provoke their children unto wrath.*

*Gregor. Dial. l. 4. cap. 18.*

*1 Sam. 2. 31, 32.*

*Epheſ. 6. 4. Col. 3. 21. Patres non oportet aſperos eſſe circa filios. Cyp. Teſtim. l. 3. cap. 71.*

*VI.* A nother duty is, *To bring up their children in ſome honeſt Calling*, it being the ordinary means, as to prevent idleneſs, which is the bane of youth, ſo to inable them to live in the world, and to be ſerviceable to the Kingdome wherein they live. In the choice of a Calling, reſpect ſhould be had, as to the childrens ability and fitneſs, ſo to their diſpoſition and inclination, carefully obſerving to what Callings they are moſt diſpoſed.

*VII. To provide fit Matches and Marriages for their children*, It being the means the Lord hath ſanctified for the keeping their bodies chaſt and undefiled. This the Lord gave in commandement to his people of old, by his Prophet *Jeremy*, ſaying, *Take Wives to your Sons, and give your Daughters to Husbands.* In the choice of an Husband or Wife, the Parents ought to have greater reſpect to piety and prudence, than to wealth and riches, for thereby ſhall they procure much happineſs to their children in their Marriages.

*Jer. 29. 6.*

## CHAP. XXIX.

### *Of Childrens Duties.*

HAving ſhewed the Duties of *Parents* towards their Children, I come now to ſhew the Duties of *Children* in reference to their Parents, which may bee brought to three heads,

*viz.* 1 *Obedience.* 2 *Honour.* 3 *Gratitude.*

*1. Obedience,* This is often preſſed in Scripture as the main and principal duty of Children in reference towards their Parents. Their Obedience ought to bee expreſſed,

1 By a cheerful yeelding to their Precepts and Commands, readily doing what they require of them, and that *for conſcience ſake,* even to the command of God, who requireth this duty at their hands; for ſaith the Apoſtle, *Children obey your Parents in all things, for this is well-pleaſing to the Lord.* And again, *Children obey your Parents in the Lord, for this is right.* In the former place, it is *in all things.* In the latter, it is *in the Lord;* whereby is implied, that Childrens Obedience muſt be in all things honeſt and lawful, agreeable to the Word of God; ſo that if their Parents ſhould command them to do any thing contrary to the Word of God, they muſt therein obey God, and not their Parents. For children are no further bound to obey their earthly Parents, than may ſtand with obedience to God their heavenly Father.

Col. 3. 20.
Ephel. 6. 1.
κατὰ πάντα.
ἐν Κυρίῳ.

2 Children ought to expreſs their obedience to their Parents, *in hearkning to their good inſtructions.* It being the duty of Parents to inſtruct their children, it muſt needs be the duty of children to hearken unto, and to obey their good inſtructions, which *Solomon* much preſſeth upon children. *My Son,* ſaith hee, *hear the inſtruction of thy Father, and forſake not the Law of thy Mother.* Where hee doth not only command children to obey the wholeſome inſtructions of their Fathers, but doth likewiſe inſinuate, that they ſhould not ſleight and reject the advice of a Mother, becauſe of the weakneſs of her ſex. As children ought to hearken to the good inſtruction of their Parents in all things, ſo more eſpecially in two things.

Prov. 1. 8.

1. *In the choice of their Callings.*
2. *In the choice of their Matches.*

1. The former is commended in the Scripture by the approved practice of godly children, as of *Jacob, Samuel, David,* and others. And truly, in regard that Parents are the means of bringing up their children in the world, till they are fit for Callings, and that not without much care and coſt, is it not moſt meet and juſt that their counſel and advice ſhould be taken in the choice of their Calling, and courſe of life? And as in their Callings, ſo likewiſe in their *Marriages,* and not to marry without their conſent, which the very light of nature teacheth, and God himſelf commandeth,

Gen. 28. 2.
1 Sam. 1. 28.
1 Sam. 17. 15.

mandeth, when hee layeth a charge upon Parents, to *give their Daughters to Husbands, and to take Wives for their Sons*, which doth necessarily imply, that children ought not to take unto themselves Wives or Husbands *without*, especially *against* their Parents consent. Such Marriages have by the *Fathers* of the Church been declared unlawful; yea and to be of no force till the Parents do ratifie them. And therefore such children as shall adventure to joyn themselves in Marriage without their Parents consent, how can they expect a blessing from God upon them? yea they have rather cause to fear the curse of God upon them, and their posterity. How did the curse of God fall upon *Esau*, and his posterity, because he married against the consent of his Parents, *taking unto himself Wives, which were a grief of mind unto Isaac and Rebeckah?*

Deut. 7. 3.

*Filii sine consensu Parentum vitè & jure nubere non possunt. Tertull. ad uxor. lib. 2.*

Gen. 26. 34, 35.

*II.* Another duty which children owe unto their Parents, is, *Honour and Reverence.* This the Lord in expres terms requireth of all children in the fifth Commandement, *Honour thy Father and thy Mother.* This honour and reverence children must manifest,

Exod. 20. 12.

1 *By their modest silence before their Parents*, not forward to speak in their presence without leave from them.

2 *By their humble speeches*, speaking unto them submissively and reverently, giving them fitting titles, as *Father*, *Sir*, and the like.

3 By *their respective carriage*, which they should shew by uncovering their heads, bowing their body, standing up before them, with the like. *Joseph*, though highly advanced, yet when hee appeared before his Father with his two Sons, the text saith, *Hee bowed himself with his face to the earth.* Yea though his Father was blind through age, and therefore could not see what respect his Son shewed to him, yet notwithstanding he bowed to the very ground. And when *Solomon* heard of the approach of his Mother, the Text saith, *Hee rose from the Throne to meet her, and bowed himself unto her, and set her at his right hand*, and all this in token of his reverence, and to give good example unto others.

Gen. 48. 12.

1 King. 2. 19.

*III.* Another duty which children owe to their Parents, is *Gratitude*, a thankful requital of their love, and care, which the Apostle in expres terms requireth of all children, namely, *to requite their Parents, for that*, saith hee, *is good and acceptable before God.* This requital may and ought to bee manifested several waies. As

1 Tim 5. 4.

1 *By releeving them according to their need, if God give ability.* *Josephs* practise herein is set before us as a Pattern, who being in prosperity, and his Father in want, first sent him corn freely out of *Ægypt*, and afterwards sent for him into *Ægypt*, and there furnished him plentifully with corn, and all other needful things; insomuch that the text saith, *Joseph nourished his father and brethren, and all his fathers household with bread; according to their families.* And it is recorded of *Ruth*, that she did not only glean for *Naomi* her Mother in Law, but having food given her by *Boaz* servants for her refreshment, *she reserved part thereof, and gave it to her mother.* I have read of a Daughter, whose Father being sentenced to be famished to death, and thereupon none being suffered to bring him Meat, she gave him suck with her own breasts. How blame-worthy then, yea and unnatural are such Children, whose Parents being poor, and themselves able to releeve them, doe notwithstanding suffer them to want things needful? Saint *John* saith, *That the love of God dwelleth not in him who shutteth up his bowels of compassion from his brother.* How then can it dwell in that Child, who shutteth up his bowels of compassion against his own Father or Mother? who having not only a sufficiency, but also an affluency of worldly things, suffers his Parents to want necessaries?

Gen. 41, 25
Gen. 45. 9
Gen. 47. 12
Ruth 2. 18
*Valer. Max.*
1 Joh. 3. 17

2 By *loving their Parents.* And truly that love which Parents bear unto their Children, and have manifested by bringing them up in the world, should by the law of equity stirre up in Children a love to their Parents? for love deserveth love.

3 By concealing and covering their infirmities, which will evidence the truth of their love to their Parents, and procure Gods blessing upon them. *Shem* and *Japhet* we read were blessed for this, because they would not behold the nakedness of their Father, when being drunken he lay uncovered in his Tent; and *Cham*, for discovering and making known his Fathers nakedness, was cursed of God. As therefore Children would avoyd *Chams* curse, let them carefully shun *Chams* Sin, forbearing to blazen abroad their fathers infirmity.

Gen. 9. 22, 23

CHAP

## CHAP. XXX.

### *Of the Duties of Masters.*

THe last Head of Family relations is *Master* and *Servants.*

The Duties of Masters in reference to their Servants, may be brought under two Heads.

1 Such as concern the Bodies of their Servants.

2 Such as concern the Souls of their Servants.

The Duties of Masters, in reference to the Bodies of their Servants, are

1 *To provide fitting raiment for them, such as may fence them against the extremity of the weather.* I mean if by agreement they are bound to find them apparel, as is the condition of most Apprentices.

2 *To give them wholsome and sufficient food.* As their food must be *wholsome* for the preservation of their health, so *sufficient* for the encrease of their strength, that they may be the better enabled with cheerfulness to doe their Masters service. *Salomons* Housewife among other things is commended *for her giving meat to her houshold, and a portion to her maidens.* Prov. 31. 15 VVhereby is meant a sufficient portion and quantity of meat to her servants. Oh that all Huswives would imitate her herein, and not pinch their Servants bellies, which too many doe!

3 *To afford them Physick when they are sick.* For Masters are commanded *to give unto their servants that which is just and equal.* Col. 4. 1. And is it not just and equal that those servants who labour for their Masters in the time of their health, should be cared for by their Masters in the time of their sickness? The *Centurions* care for his sick Servant is left upon record for our imitation, who used the best means he knew for his Servants recovery; which was to goe unto Christ. The humanity of this *Centurion being a Gentile*, may be a witness against the inhumanity of many Christians, who take little care for their sick Servants. Mat. 8. 6

4 *Not to oppress them with labour, by over-working them,* requiring more of them than they are well able to perform. This would be cruelty in a man to his Beast, much more in a Master to his Servant. Indeed the *Ægyptians* dealt so cruelly with the *Israelites,*

raelites, that they groaned under their burthens, whose groans ascended unto the ears of God, who thereupon came down to deliver them from their bondage. And let Gods hearing the cry of those oppressed Servants, and revenging them of their Oppressors, make all Masters beware of laying heavie burthens upon their Servants, requiring more of them than they are well able to perform, lest their groans ascend up unto God.

Exod. 3. 7, 8

5 *To pay them their wages when it is due, without delaying it, or defrauding them of any part thereof.* It is reckoned in Scripture as a crying Sin, to keep back and with-hold the Labourers, or Servants wages; a sin that crieth unto God for vengeance, who is the Poors avenger; and as he taketh special notice of their wrongs and oppressions, so will he take care to avenge the same.

Deut. 24. 14
Levit. 19. 13
Jam. 5. 4

*II.* The Duties of Masters in reference to the Souls of their Servants are,

1. To instruct and Catechise their Servants in the Principles of religion. For if it be a duty incumbent upon all Masters of Families to provide for the nourishment of the bodies of their Servants, how much more then should they be careful for the nourishment of their souls? yea let all Masters of Families know, that they are as expresly charged to teach and Catechise their Servants, as the Minister is to instruct his Flock; witness Gods command to the *Israelites*, *Thou shalt talk of my Lawes when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* And God hath manifested his approbation thereof, by commending *Abraham* for his practice therein.

Deut. 6. 7

Gen. 18. 12

2 *To cause the Scriptures to bee frequently read in the Family.* We read that under the Law the people of *Israel* were commanded to cause the words of the Lord to be written upon the Posts of their Houses, to the end they might be frequently read by every one in the House. And saith the Apostle *Paul*, *Let the Word of Christ dwell in you.* By the *Word of Christ*, the Apostle meaneth the Doctrin of the Gospel, which was published by Christ, and is contained in the Old and New Testament. *Let this word*, saith the Apostle, *dwell in you*, i. e. be yee much imployed in the reading thereof, as in your Closets, so in your Families; or as *Calvin* interprets it, *Make the Word familiar to you*, by giving it household entertainment. But oh! what a stranger is the Word to most Families? how seldome is it read amongst them? *If that house*

Deut. 6. 6, 9

Col. 3. 16

*Vult Doctrinam Evangelii illis esse familiarem. Cal. in loc.*

*house bee an Hell where the Scriptures are not read*, as *Luther* said, Oh how many houses are there as so many hells, for want of reading the Scriptures?

3 *To pray daily in and with their Family.* To offer up a morning and an evening Sacrifice of prayer and praises unto God in their Family. For the better stirring you up to this much neglected duty of *Family-prayer*, I shall commend a few Arguments.

1 *Taken from the practice of the faithful in all ages.* Wee read it was *Abrahams* practice whersoever hee came, to build an Altar to God, where God should be called upon joyntly by him and his family. Wee read likewise it was *Jobs* practice, as you shall finde, *Job* 1.5. And *Joshuahs*, as appears by his protestation, *As for mee and my family, wee will serve the Lord.* In the New Testament it is recorded of *Cornelius*, *That hee was a devout man, who feared God with all his house, and prayed to God alwaies*; which implieth hee kept a constant course in prayer. Now these things are recorded for our learning, that so we might write after their Copy, by following their Example in so excellent a duty.

Gen. 12. 8. & 13.4. & 21.33.

Josh. 24. 15.

Act. 10. 2.

2 Every Master in his Family is both a *King*, a *Prophet*, and a *Priest*. Hee is a King to govern his Family, a *Prophet* to teach and instruct his Family, and a *Priest* to offer the sacrifice of prayer and thanksgiving, not only for himself, but also for all those who are committed to his charge. Let therefore all Masters of Families know, that it is their duty which God will require of them, not onely to pray by themselves (and yet I would to God all did but that) but also to call together all their family, and to bee their mouth unto God in prayer, unto which they may be incouraged by Gods gracious promise, *That where two or three are gathered together in Christs name, there hee will be in the midst of them.*

Mat. 18. 20.

3 A Master of a Family by his daily offering up a morning and evening Sacrifize of prayer and praise, will make his house *an house of prayer*, or *little Temple*, which God will fill with his presence. Yea a Christians house is hereby made Gods Church, by a constant performance of holy duties, which is a great honour unto a family.

4 Family-prayers are a special means to bring down Gods blessing upon the whole family, and upon all their lawful undertakings. As God blessed the house of *Obed-Edom* for the Arks sake: So will God bless those families in which his name is

2 Sam 6. 11.

called upon; For godliness is profitable unto all things, as well in families, as in any other societies.

5 Another Argument may be taken from the danger of neglecting this duty of Family-prayer, for such do incur the danger of Gods wrath and fury. *Pour out thy fury upon the Heathen that know thee not, and upon the families that call not upon thy Name,* saith the Prophet *Jeremiah.* Which words contain a fearful imprecation against all prayerless-families. And it is observable, that such as neglect this duty of prayer in their family, are joyned with the Heathen; and truly very fitly, for wherein do they differ from the Heathens, who have not so much as a form of godliness in their families, upon whom God will power out his fury? Oh think of this all yee who make no conscience of praying daily with your families, consider it well, and lay it to heart! Are yee not under that Prophetical curse, and liable to the pouring forth of Gods wrath and fury, both upon your selves, and upon all that belong unto you? even your Wives, your Children, your Servants, yea and very wares and goods? It may well be written upon the doors of such houses, as one saith, *Lord have mercy on us*; for surely the plague of God is not far from them, but nigh unto them.

Jer. 10. 25.

Obj. *Mee thinks I hear some saying, they are convinced of the necessity of the duty, and fain they would do it, but oh they cannot, they know not how to pray.*

*Answ.* I would advise such rather to read some good prayer, than altogether to omit the duty; for many Masters of Families who are not able to conceive a prayer of themselves, yet if they meet with a form of prayer answerable to their occasions, can pray heartily, and earnestly. Yet I would not have them ever content themselves with reading a form of prayer, but to labour to pray of themselves without a book. And for your help therein, take these *two Directions.*

1 Carefully observe the prayers of others, their order and method.

2 Take notice of your own sins in particular, and of your particular wants, what graces you stand in need of, and desire. As also take notice of the particular blessings God bestoweth on you, and thereby you will be inabled in some measure to pray your selves, by confessing your sins unto God, and begging, as the pardon of them in and thorow the merits of Jesus Christ, so such graces

graces as you ſtand in need of. And when once in any competent meaſure you can pray for your ſelves, then by degrees you may come to *pray with your Family.*

## CHAP. XXXI.

### *Of Servants Duties to their Maſters.*

HAving ſhewed the Duties of Maſters in reference to their Servants, Come wee now to the Duties of *Servants in reference to their Maſters*; which may be brought to three heads *viz.* 1 *Obedience.* 2 *Diligence.* 3 *Faithfulneſs.*

*1. Obedience* is that the Apoſtle St. *Paul* often preſſeth upon Servants, as a main and principal dury. And indeed no inferiours are more bound to obedience than Servants. Your Obedience muſt be manifeſted in two particulars. Ephes. 6. 5, 6. Col. 3. 22.

1 *In a ready yeelding to your Maſters commands.* For indeed it is the proper work of a Servant to hearken to his Maſters Precepts, and to yeeld ready obedience unto them.

2 *In a patient bearing of reproofs and correctious, yea though the correction be wrongfully inflicted, without juſt cauſe*, which the Apoſtle *Peter* expreſly requireth of Servants, for ſaith hee, *Servants be ſubject to your Maſters with all fear, not onely to the good and gentle, but alſo to the froward: For this is thank-worthy, if a man for conſcience towards God, indure grief, ſuffering wrongfully. For what glory is it, if when yee be buffeted for your faults, yee take it patiently? but if when yee do well, and ſuffer for it, yee take it patiently, this is acceptable with God.* And if unjuſt correction ought patiently to be born, then much more unjuſt reproofs. But if the reproof or correction be juſt, then you ought ſpeedily to amend and reform the things for which you are juſtly reproved or corrected. *For the Manner of Servants Obedience, the Apoſtle ſets it down in ſeveral expreſſions.* As 1 Pet. 2. 18, 19, &c.

1 It muſt be a *ſincere* Obedience. This the Apoſtle *Paul* ſets down with two expreſſions in one verſe. μὴ ἐν ὀφθαλμοδουλείαις. ἀλλ' ἐν ἁπλότητι καρδίας. Col. 3. 22.

1 Negatively, *Not with eye-ſervice.*

2 Affirmatively, *With ſingleneſs of heart.*

*Not with eye-ſervice*, which implieth a meer outward ſervice only, to ſatisfie the eye of man, *But with ſingleneſs of heart, q. d.* Let not your Obedience be *hypocritical*, meerly to be ſeen of your Maſters,

sters, but let it be *in truth and uprightness of heart*, doing service to your Masters in the sincerity of your hearts, without any hypocrisie or dissimulation, labouring in your Masters absence as well as in his presence, remembring Gods eye is ever upon you.

Col. 3. 23

2 Your obedience must be *conscientious*, *for conscience sake*, because the Lord requireth it at your hands; so much the Apostle expresseth, for speaking to Servants, he saith, *Whatsoever yee doe, doe it heartily, as to the Lord*, q. d. whatsoever service yee doe to your Masters, doe it for the Lords sake, because he hath commanded it, and therefore doe it out of conscience to the Word, and command of God, who requireth you to yeeld sincere service and obedience to your Masters, for this will stirre you up to doe it after the best manner you can, that so God may accept thereof, and reward you for the same.

ἐκ ψυχῆς.

3 Your obedience must be *cheerful*. This the Apostle intimateth, *Coloss.* 3. 23. where he saith, *Whatsoever yee doe, doe it heartily*: i. e. whatsoever yee doe in the service of your Masters, doe it *from the heart*, as it is in the Greek, that is, with good will, as the Apostle in another place expounds himself, saying, *With good will doing service*; or us the Greek word properly signifieth, *with a good and cheerful mind*. So that Servants ought not to doe their work grudgingly, or discontentedly, as it were with an ill will, but cheerfully, with a good will.

Ephes. 6. 7 μετ' εὐνοίας.

κατὰ πάντα. Col. 3. 22.

4 Your obedience must be *universal unto every thing which they require of you*; so much the Apostle expresseth, *Servants*, saith he, *obey your Masters in all things*, i. e. not only in such things as seem easie, and most pleasing to your fancy, but whatsoever they command you, being not contrary to the Word of God, but are in themselves honest and lawful; for if they shall command you to lye, swear, or to use false weights and measures, which are things forbidden by God, you ought not therein to yeeld to their commands, but to say unto them, as *Joseph* did to his Mistris, *How shall I doe this great wickedness, and sin against God? though hee was a Servant to his Master, yet would hee not be a Servant to his Mistris lusts.*

*Joseph servus est, sed pravis Dominæ suæ cupiditatibus servire nescit. Gregor.*

*II.* Another Duty incumbent upon Servants is, *Diligence in dispatching their Masters work and business*, without loitering, or minding their own ease and pleasure; but as their strength and time is their Masters, so they ought to put forth their strength, and

and imploy their whole time in their Masters service; I say, their whole time, excepting some part thereof for their secret devotions, especially their Morning and Evening Prayers unto God: for Servants must have respect to their Master in Heaven, as well as to their Master on earth, and make as much conscience of performing their duty to him, as to their Masters according to the flesh; for indeed, the Lord is the best *Master*, who gives the best *wages*, and largest *rewards*.

*III.* Another Duty is *Faithfulness*. Servants must *shew all faithfulness* to their Masters, as the Apostle expresseth. Both that *trust* that is reposed in Servants, and that *account* that is to bee taken of them require faithfulness. Doe you not remember what the Lord said to his Steward, *Give an account of thy stewardship*? And were not all the servants to whom talents were committed called to an account? How then doth it concern all Servants to be faithful to their Masters, which they ought to express both in their *words* and *deeds*. Tit. 2. 10. Luke 16. 2. Mat. 25. 19.

1 *In words*, not daring to excuse any unwarrantable act with the telling of a lye, which is to adde sin unto sin; let all lying Servants consider the fearful Judgement executed on *Gehazi*, who when his Master asked him *where he had been*, presently answered him with a lye, saying, *Thy servant went no whither*; *whereupon he went out of his presence a Leper as white as snow*. 2 King. 5. 25.

2 *In deeds*, and that several wayes.

1 Not disposing their Masters goods at their own pleasures, either to themselves, by taking more than is allowed them, or to others, by giving any part thereof away. Many Servants think they may lawfully give away Victuals, and other things of their Masters to the Poor; but though they may inform their Masters, or Mistresses, of such things in the house meet to be given away, and likewise of persons fit to receive such almes; yet have they no power of themselves to give away any thing of their Masters: and pretence of Charity is no good excuse for Theft.

2 Not pilfering and purloyning their Masters goods to their own private use, which the Apostle expresly condemneth in Servants, *Tit.* 2. 10. Let all pilfering Servants know, that *there is a Book full of Curses and Plagues against every one that stealeth, or sweareth, which Book is large, twenty cubits long, and ten cubits broad, and yet is filled with Curses that shall come swiftly upon them*, as the Prophet *Zechary* speaketh. Zech. 5. 2, 3.

3 But rather labouring to preserve, and increase their Masters estate by all good and lawful means. Thus the Apostle *Paul* expresseth the duties of Servants, *Not purloining, but shewing all good fidelity, viz.* to their Masters, in increasing their estate, which is highly commended in that faithful servant in the Parable, for which hee received from his Lord and Master, both a gracious *approbation*, in these words, *Well done good and faithful servant; thou hast been faithful in a few things*, and also a plentiful *remuneration*, in the next words, *I will make thee Ruler over many things, enter thou into the joy of thy Lord.* So that hee that is faithful in a little, taketh the best course to become Ruler of much, if the Lord see it good for him.

Tit. 2. 10.

## CHAP. XXXII.

### *Of resting upon Christ alone for Life and for Salvation.*

HAving in the foregoing *Chapters* given you several practical Directions for your Christian Conversation in the world, shewing you how to walk with God all the day long, in your several *Callings*, *Conditions*, and *Relations*; I shall close this Treatise with one *general Caution*, namely, *That when you have in some measure put in practice the forementioned Rules and Directions, you would beware of resting therein, and of looking for life and for salvation in and thorow them.* And truly, there is good reason for this Caution, because it is natural for men out of Christ to seek for salvation by their own works, and to rest on them, which is one of the most dangerous things in the world; For so long as a man doth so, hee is uncapable of Christ, as seeing no need hee hath of a Saviour. It is said of the *Jews, that they lost salvation, because they sought it not by Faith, i. e.* by Faith in Christs Righteousness, in what he had done and suffered, *but sought it by their own Righteousness, i. e.* by resting in their own works, which indeed is the high-way to hell and destruction, as well as the way of sin, though it be somewhat a cleaner way. For there is a double way to hell, *The way of Sin*, and *the way of Duty*. The way of Sin is a filthy, dirty way, whereas the way of Duty is a fairer, cleaner way; I mean Duties rested in are the ready way to hell and destruction. Whereupon it was the counsel of *Luther*, *To take heed not onely of our sins, but also of our duties, i. e.* of resting in them, and building

Rom. 9. 32.

ing

ing our hope of salvation upon them. Therefore to take you off from that, I shall commend to your serious consideration two fundamental Principles, necessary to be known of all that will be saved.

1 *That Jesus Christ is the onely way and means of salvation.*

2 *That beleeving in Christ is the onely means of partaking of him, and of salvation by him.* As there is no salvation but by Christ, so there is no having Christ and salvation but by Faith.

1 The former is clear from many places of Scripture; as first from that known place, *Neither is there salvation in any other, &c.* Here the Apostle plainly shews, that there is no salvation but by Christ, for which hee gives a sufficient reason in the next words; *For there is no name under Heaven given among men whereby wee must be saved*; implying thereby, that if through Gods free Grace we be saved, it must necessarily be *in* and *by* Jesus Christ. For it is not *the name of a mans own duties or righteousnes* whereby hee can be saved, they are full of infirmities and imperfections, whereupon the Church crieth out, *All our righteousnesses are as filthy raggs, i. e.* the best works of the best men, performed after the best manner that they can, are as a menstruous cloath, full of spots and stains, full of weaknesses and imperfections. Neither is it *the name of a mans graces*, whereby hee can bee saved, for they likewise are weak and imperfect, there being a mixture of sin, as in our best duties, so in our best graces; a mixture of pride with our humility, of hypocrisie with our sincerity, of unbeleef with our faith, &c. I grant indeed that Christians may look to their graces as evidences of their part and interest in Jesus Christ, and of salvation by him, but not as causes of their salvation. They may likewise make use of duties as means to bring them unto Christ, but not to bee saved by them. Christ, and Christ alone, is the **only** cause and Author of their salvation, and therefore hee stiles himself *the way, the truth, and the life*, saying, *I am the way, the truth, and the life, i. e.* the true way to eternal life, the onely way by which wee may certainly, and out of which it is impossible wee should ever attain unto eternal life and salvation. In which respect hee is often stiled *A SAVIOUR*. Yea hee is termed *the Author of eternal salvation*, Heb. 5. 9. The word in the *Greek* properly signifieth a *cause*, even *the efficient cause* of our salvation; and that hee is both *by purchase* from his Father, and *by conquest* over Satan, whose slaves and vassals all mankind were

Act. 4. 12.

Isa. 64 6.

Joh. 14. 6. ἡ ὁδὸς, *Via illa certissima, as Beza in loc.*

καὶ ἐξοχὴν. Luk. 2. 11. 2 Pet. 3. 18. ἀίτιος.

Heb. 2. 10. Luk. 2. 29. Τὸ σωτήριον. Mat. 1. 21. Mat. 7. 24.

were. In this respect hee is likewise called the *Captain of our Salvation.* Yea hee is stiled *Salvation it self.* And on this ground was the name *Jesus* given him, *Because it was hee who should save his people from their sins.* And therefore as hee is *the wise builder, who built his house upon the Rock*: So he is the wise Christian, who builds his hope of salvation only upon this Rock, the Lord Jesus Christ. And the truth is, all other things besides Jesus Christ, will prove but rotten and sandy foundations to all those who shall build their hope of salvation upon them. And yet how many foolish Christians be there who build their hope of salvation upon other things besides Jesus Christ. As

Luk. 18. 11.

1 *Some upon their freedome from scandalous sins, they are not so bad as other men,* and thereupon flatter themselves with a conceit of their good estate, yea and hope of salvation; which was the deceit of the proud *Pharisee*, who thought himself a good man, because hee was not so bad as others. Whereas in truth it is not hee who is not so bad as others, that hath a well-grounded hope of salvation, but he who goeth wholly out of himself unto Christ, that with a disclaiming of all Righteousness of his own, doth place his whole confidence upon the Righteousness of Jesus Christ, and the merits of his death and passion, for life, and for salvation.

2 Others build their hope of salvation *upon some good desires in their hearts now and then by fits.* But alas! they are much mistaken and deceived, who think with a few good desires to break open the gates of Heaven. I grant indeed that good desires in the soul, I mean, desires of grace and holiness, are a good sign of some beginnings of grace, for it is grace to desire grace. But if you rest contented with your desires after grace and goodness, and not go unto Jesus Christ the fountain of all grace and goodness, you may lye down in sorrow, and fall short of eternal life and salvation.

Mat. 21. 19.

3 Others build their hope of salvation upon *their bare outward profession of Religion,* they have been baptized, and profess the true Christian Faith, and thereupon think themselves as good Christians as the best. But as Christ cursed the Fig-tree which had leaves only, and no fruit; so will hee curse them who bear the leaves of Profession, but want the fruits of a godly life and conversation. And it is like to fare with them, as it did with the *five foolish Virgins*, who had their *Lamps* of Profession, as well as the

the *wise Virgins*, but for *want of oyl in their Lamps*, i. e. of grace in their hearts, *were shut out of the Bride-chamber*, i. e. out of Heaven, which is the Bride-chamber of Jesus Christ.

4 Others build and bottome their hope of salvation upon *their civil Righteousnes, and moral honesty, their just and upright dealing with men*, and the like, when as many *Heathen* who had no knowledge of Jesus Christ, and so fell short of Heaven, have gone further in Morality and Civil Righteousnes than these men.

5 Others build their hope of salvation upon *their Religious Righteousnes, their frequent performance of holy and religious duties*; they are frequent in hearing, praying, reading, partaking of the Lords Supper, &c. and hereupon flatter themselves with an hope of salvation: whereas their best services, should they bee weighed in the ballance of the Sanctuary, would be found too light, and insufficient to salvation, being full of weaknesses, infirmities, and imperfections, for which the Lord might justly condemn them, should hee deal with them according to the rigour of his justice.

6 Others build their hope of salvation upon *their sorrow and humiliation*; finding their hearts in some measure affected with grief and sorrow for their sins, especially if they do but drop a few tears; oh then they flatter themselves with an hope both of the pardon and forgivenes of their sins, and of eternal life and salvation, which they ground upon that promise of our Saviour, *Come unto mee all yee that labour, and are heavy laden, and I will give you rest.* Mat. 11. 28. Conceiving that Christ had promised rest and peace, yea life and salvation unto all that found their hearts affected with grief and sorrow for their sins, without any more adoe; whereas I conceive it is not so much a promise of rest and salvation unto humbled souls, as an invitation unto such (because they are most apt to be discouraged) to come unto Christ, from whom alone peace and comfort, rest and salvation is to bee had. Such therefore as having found their hearts affected with grief and sorrow for their sins, do rest satisfied therewith, and seek not out for Jesus Christ, they are like to sit down without Christ, and so fall short both of true peace here, and of salvation hereafter.

7 Others bottome their hope of salvation upon *their partial repentance*; I mean their leaving and forsaking some sins, when in the mean time they wittingly live in the practice of other sins, which in truth is but a feigned and hypocritical repentance, like

that of *Herods*, who upon *John Baptists* preaching is said to leave many sins, but yet would by no means part with his *Herodias*, his darling and beloved sin. Nay, though your repentance bee true and full, yet if you stay there, and not look beyond it unto Jesus Christ, you will fall short of salvation.

8 Others bottom their hope of Salvation upon *their Works of Charity*, thinking to purchase Heaven by their good Works, and so wholly exclude Christs merits, which they ground upon that sentence of Absolution pronounced by our Saviour at the Day of Judgement unto his Elect, wherein hee giveth Heaven to them who have expressed their charity to his poor members, in feeding, clothing them, and the like; whereas our Saviour instanceth in these Works of Charity, as the fruites of their faith, whereby they did evidence their faith to be a true and lively faith, which manifested its life by those works of charity; so that works of charity in themselves can be no good ground to bottom your salvation upon, but only faith in Jesus Christ, which is ever accompanied with works of charity, if true and sound.

Mat 25. 34

9 Others bottom their hope of Salvation upon *the Mercy of God*. They will confess themselves to be poor, wretched, sinful Creatures, but they hope *the mercy of God* will pardon their sins, and accept their poor services. Thus many make the Mercy of God to eik out their own righteousness, and so both put together they think will be a means of attonement and reconciliation with God, yea and of obtaining eternal life and salvation. But such doe wonderfully mistake the proper work of Gods Mercy, which is not to eik out our righteousness, but to shew us our unrighteousness and misery, and then to shew us Jesus Christ, the perfection of his righteousness, the all-sufficiency of his Sacrifice, with his willingness to receive all poor Sinners that will come unto him, and then to stirre up our hearts to receive Jesus Christ as our Priest, Prophet, and King, and to rest upon him for life and for salvation. And thus might I goe on, shewing you the many false and rotten foundations upon which the greatest part of men doe build their hopes of Salvation; whereas in truth Christ is the only true solid foundation, whereon we can safely build the hope of our Salvation. And therefore saith the Apostle, *Other foundation can no man lay, than that is laid, the Lord Jesus Christ*; intimating Christ to be the only true foundation. So that he is the wise Christian that builds his

1 Cor. 3. 11

his hope of salvation only upon that rock the Lord Jesus Christ. And so I pass from the first fundamental Principle to the second, namely,

*II. That beleeving in Christ is the only means, as of partaking of Christ, so of salvation by him.* This was typified by the means of the *Israelites* cure of the sting of the fiery Serpents, and that was by looking upon the brazen Serpent; for as the *Israelites* by looking upon the brazen Serpent were perfectly cured of the sting of the fiery Serpents: In like manner all poor Sinners, sensible of the sting of Sin, by looking with the eye of faith upon Jesus Christ lifted up upon the Cross, shall be perfectly cured of the sting of their sins. This application of that Type our Saviour himself maketh, for saith he, *As* Moses *lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up, that whosoever beleeveth in him should not perish, but have everlasting life.* So that beleeving in Jesus Christ is the only means of partaking of Christ and of salvation by him, Joh. 3. 14, 15

What this faith is which maketh us partakers of Christ, and of Salvation by him, I have formerly shewed, in the Directions for the worthy receiving of the Lords Supper.

How should the consideration hereof stirre you up, to labour above all things to beleeve in Jesus Christ? that is, to goe wholly out of your selves unto Jesus Christ, and to receive him as he is offered in the Gospel. Mind this work most of all, for it is the *All in all* to your Salvation; and yet how doe the greatest part of you minde your pleasures, and your profits more than this? Can they give you an interest in Christ, or a right to Salvation? Why then should your pleasures and your profits be so minded, and sought after by you? even more than faith, which only can give you an interest in Christ, and a right unto salvation in and thorow him. Surely it is a thing to be lamented, that men should so much mind worldly things, and in the mean time forget spiritual things; That they should be so politick for their bodies, and so foolish for their souls; That they should with *Martha*, be so much troubled about earthly things, and not with *Mary*, mind this one thing necessary; but resolve hence forward to give no rest to your souls till you have attained to this saving grace of faith.

The *means* God hath sanctified thereunto may be brought to three Heads.

1 The removing of some lets and impediments.

2 The embracing of some truths.

3 The practising of some Duties.

The lets and impediments are of two sorts.

1 Such as keep Natural men and women from beleeving in Jesus Christ.

2 Such as keep off many a sincere broken-hearted Sinner.

*I.* The lets and impediments that keep off Natural men and women from beleeving in Jesus Christ, are these, and such like.

1 *A love of their lusts*; For this men generally know, that as *Dagon* fell down before the Ark: so their lusts must fall down before Jesus Christ; they know that when Christ is received into the heart by faith, their lusts must be cast out, for Christ will not be received into that heart which is full of base and sinful lusts. Now mens lusts are dear unto them, and very unwilling they are to part with them, they had as lieve part with Christ as part with their lusts. This our Saviour intimateth, where he saith, *Light is come into the world, and men love darkness rather than light*; where by *Light* is meant principally *Jesus Christ with his Gospel*, and by *darkness* mens *lusts*, which they prefer before Jesus Christ, and will not part with them for the gaining of Christ, with all the benefits of his Death and Passion. Oh that any man should bee so sottish, as to prefer a base sinful lust before Jesus Christ! Surely that man hath a low mean esteem of Christ, who thinks him not able to recompence the loss of a base lust.

Joh. 3. 19

2 *An over-much love* of the world and worldly things. The truth is, that soul that is not in some measure divorsed from the world, cannot by faith embrace the Lord Jesus Christ as her Husband. O therefore let it be your daily Prayer, and earnest endeavour, to wean your hearts more and more from the love of these earthly things, that yee may not love them so much, as thereby to be kept from loving and embracing of Jesus Christ.

3 *Spiritual Pride*, grounded upon a mans over-valuing conceit of himself, and of his own estate. How many are apt to think with the Church of *Laodicea*, that they are rich and full, and have need of nothing; when in truth they are poor, and blind, and naked, wretched, and miserable, being empty of all grace and goodness? yea they are the more wretched and miserable, because they know not their misery, and so see no need, no necessity they have of Jesus Christ; which is the saddest condition in the world:

world: for such are furthest off from going unto Christ, and beleeving in him. Hee therefore that would imbrace Jesus Christ as his Saviour, must come with an empty hand and heart, receiving him with an empty hand of Faith, into an empty heart, emptied of all self, as self-righteousnes, self-worthines, self-goodnes, &c.

*II.* The Lets and Impediments that keep off many a sincere, broken-hearted sinner from clozing with Jesus Christ, and beleeving in him, are these, and such like,

1 *A deep apprehension of the number and heinousnes of their sins*; For the removal of this, let such consider,

1 *That the more and greater their sins are, the greater need they have to go unto Jesus Christ, and to cast themselves, and the burthen of their sins upon him.* For as the more sick any are in body, the more need they have of a Physician: So the more sinful any souls are, the more sick of sin, the more need they have to go unto Jesus Christ, who is the onely Physician of the soul, who both can and will heal all their sins, which are the spiritual diseases of their souls, as readily as he healed bodily diseases, when he was upon the earth, if they will go unto him.

2 *Let such know and consider, that the apprehension of the number and heinousnes of their sins, should be so far from keeping them from going to Christ, and receiving him, that it should be a forcible Argument to drive them unto Christ*, seeing Christ professeth, *hee came into the world to save sinners*; where by sinners are meant, such as are truly sensible of their sins. And thereupon all such sinners are invited to come unto him; *Come unto mee all yee that labour and are heavy laden, viz.* with the weight and burden of your sins. And therefore the Apostle *Paul* averreth this truth with a glorious preface; *This is a faithful saying, and worthy of all acceptation*, viz. *That Jesus Christ came into the world to save sinners*, and that without exception of sins or persons; yea *that hee came to save the chief of sinners.* Why then should the apprehension of thy sins keep thee off from going unto Christ, and resting upon him for salvation? when as hee came to save such sinners as thou art, nay worser, even the chief of sinners.

Mat. 9. 13.

Mat. 11. 28.

1 Tim. 1. 15.

2 A second Let and Impediment is, *A doubting of Christs willingnes to receive them, if they should go unto him.* For the better convincing such of Christs willingnes to receive and imbrace all poor sinners, that will but go unto him, and imbrace him with the arms of their Faith, I shall lay down three grounds thereof

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1 *The first is the several gracious invitations of Christ to poor sinners to come unto him*, as *Isa.* 55. 1. *Mat.* 11. 28. *Joh.* 7. 37.

2 *Christs willingness appears, in that hee hath instituted and appointed his Ministers, hee hath dispatched Embassadors in his name to woe, instruct, and beseech men to come in unto him, and to accept of that Reconciliation which hee hath purchased by his blood.*

2 Cor. 5. 20.

3 *Christs willingness doth appear, in that hee doth accept of the least and lowest degree of Faith*, and will not discourage the weakest soul that cometh unto him. *A bruised reed shall hee not break, and smoaking flax shall hee not quench.* As by a *bruised reed* is there meant a weak Christian, so by *smoaking flax*, such an one as hath corruption mixed with grace. For the *flax* there mentioned is the weick of a Candle, which if it smoak, giveth but little light, and yeelds a stinking savour. Though true beleevers by reason of the flesh in them may bee such, yet will not Christ quench that little light of Faith that is in them.

Mat. 12. 20.

3 A third Let and Impediment, is *a fear and jealousie that they are not sufficiently humbled under the sense of their sins; and the rather, because they do not finde their hearts so broken, as the hearts of others have been.* For the removal of this, I desire such to take notice of these things.

1 *That a man may be sufficiently humbled and broken for his sins, though not so deeply as others*; for true humiliation admits of degrees, and all Christians have it not in a like measure. And therefore far be it from any to conclude that they are not sufficiently humbled, because they have not attained to such a measure and degree thereof, as some others have.

2 *Though thou art not so deeply humbled as some others have been, yet if thou art so sensible of thy sins, and of thy misery thereby, that thou art truly sensible of the need and necessity* thou hast of Jesus Christ, it is *sufficient*, and thou mayest with boldness go unto Jesus Christ, roul thy self into his bosome, and cast thy self into his arms. Though thou never knewest what belongs to the bitter throws, and stinging pangs which others feel in their new birth, yet that work being done, for which deep humiliation is required (namely, to be sensible of the need of Christ, and thereupon to long after him) thou mayest bee incouraged to go unto Jesus Christ, and to rest upon him, as for the pardon of thy sins here, so for eternal life and salvation hereafter.

3 *Know, that if thou beest not at present so deeply humbled and broken*

*broken for thy ſins, as thou wouldeſt be, yet thou mayeſt bee more humbled after thy beleeving in Chriſt.* For a Chriſtians ſorrow and humiliation for ſin and miſery is not all at firſt, but oftentimes it is more and greater after a clozing with Jeſus Chriſt, and a ſenſible feeling of Gods love, than it was before. Yea the leſs humiliation before Faith in Jeſus Chriſt, the more many times follows after. And that is true humiliation, and Evangelical Repentance, which followeth after Faith.

4 *Another Let and Impediment that keeps off many a ſincere Chriſtian from going unto Chriſt, and clozing with him, is a fear and jealouſie that their day of grace is paſt*; and that it is now too late, having ſo long ſtood out againſt the tenders and offers of Jeſus Chriſt. For the removal of this, I ſhall propound four things to your ſerious conſideration.

1 It is not for any man to ſay his day of grace is paſt, for that is one of thoſe ſecrets which belong only unto God to know. And we muſt not meddle with Gods ſecrets, but check our ſelves for it.

2 If thou haſt ſtood out againſt Chriſt hitherto, thou haſt now therefore the more reaſon to come in, and cloze with the tenders and offers of Jeſus Chriſt.

3 If thou haſt an heart deſirous to cloze with the tenders and offers of Jeſus Chriſt, it is certain thy day of grace is not yet paſt, *Chriſt ſtill knocks at the door of thine heart*, therefore now reſolve to open unto him.

4 Conſider, that Chriſt hath ſeveral ſeaſons of bringing men home to himſelf; ſome hee brings home to himſelf in the latter end of the day, who queſtionleſs refuſed him in the former part thereof; and therefore ſo long as life laſteth, do not ſay it is too late, but ſtir up thy ſelf to receive Jeſus Chriſt as hee is offered in the Goſpel, and to reſt upon him, and his merits alone for life and ſalvation.

Having thus ſhewed you the Lets and Impediments to be removed,

*II.* I proceed now to *the truths to be imbraced*, which are theſe,

1 *That every man out of Chriſt is in a wretched miſerable condition*, liable to the wrath of God, to the curſe of the Law, to all judgements and plagues here, and to eternal death and condemnation hereafter, with the Devils and damned in Hell flames. Yea every Chriſtleſs man and woman hang over the very mouth of Hell, by the rotten thred of their lives, which is ready every moment

moment to crack, and then what can be expected but an irrecoverable downfall into Hell.

2 Cor. 3. 5

2 *That no man is able to help himself out of this wretched, miserable condition*, for as the Apostle speaketh, *We are not sufficient of our selves, so much as to think a good thought*, much less can we doe any thing of our selves to free our selves from so great a bondage and slavery as sin hath brought us into.

Gal. 4. 45

3 *That God himself out of his free grace and rich mercy did send his own Son out of his bosome into the world to take our Nature upon him, that therein he might redeem us out of our wretched, miserable condition.*

εἰς τὸ παντελὲς.

4 *That Christ is an all-sufficient Saviour*, who by his Death hath made full satisfaction to Gods Justice for all our sins, and therefore *is able to save us to the uttermost*, to the uttermost of our sins, yea to the uttermost of our fears and doubts.

Heb. 7. 25

Isa. 55. 1
Mat. 11. 28
Joh. 7. 37
Rev. 22. 17

5 *That Jesus Christ is willing to receive and embrace all poor sinners who will but goe unto him, and cast themselves, and the burthen of their sins upon him*; as appears by his manifold gracious invitations unto poor Sinners, who are but sensible of their sins, to come unto him.

6 That there is no way or means of Salvation, but only by beleeving in Jesus [illegible]; and beleeving is necessary to salvation in two respects.

*Necessitate præcepti.*

1 As it is the Command of God, that we should beleeve in the name of his Son Jesus Christ; as 1 *Joh.* 3. 23. *This is his Commandement, that we should beleeve on the name of his Son Jesus Christ.*

*Necessitate medii.*

2 As it is the condition or means that God hath set down for the obtaining of eternal life and salvation; as *Joh.* 3. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever beleeveth in him should not perish, but have everlasting life.* Hence it is that unbelief is made the only ground and reason of mens Damnation. Though men shall be punished for all other sins, yet not beleeving is the ground and reason why they perish by their sins, because beleeving in Jesus Christ is the only means of Salvation.

Joh. 3. 18, 36

These are the Truths to be embraced.

*III.* Come we now to the Duties to be practised.

1 Upon a serious apprehension of thy miserable condition without Christ, labour to stirre up in thy soul some affectionate, longing,

longing, restless desires after the Lord Jesus Christ, that thou maist in truth from thine heart, say, *Oh that Christ were mine! oh that upon any terms my Soul might enjoy him.* This is the lifting up of the doors and gates of the Soul, that so the King of glory may enter in, and dwell there.

2 Being convinced that there is no way or means of Salvation, but only by going out of thy self unto Jesus, and casting thy self upon him; Adventure thy soul upon Christ, cast thy self into his arms, and be sure thou give not way to carnal reasonings, to doubtings and temptations from the number and hainousness of thy sins, or from thine unworthiness, but reason from the extent and freeness of Gods offer of Christ, and from Christs willingness to receive all poor Sinners that will but adventure their souls upon him, saying with *Job*, *Though he slay me, yet will I trust in him*, Job 13, 15. and with *Ester*, *I will go, if I perish, I perish*; I will perish trusting upon Jesus Christ. Est. 4. 16

3 Diligently frequent the publick Ministery of the Word, it being the ordinary means God hath sanctified for the working of faith in our hearts, according to that of the Apostle, *Faith cometh by hearing, and hearing by the Word of God.* And the hearing of the Gospel is called the *hearing of faith*, because by hearing the Doctrin of Faith, the Spirit works the grace of faith in our hearts. This is the still Voyce in which God speaks to the hearts of Sinners; and when God by his Spirit doth begin to work upon thine heart in the hearing of the Word, doe thou second the work of Gods Spirit, by oft meditating thereon, and applying it unto thy self more and more. And whensoever any sin is pressed home upon thy Conscience by the Minister, and awakens thee, labour to drive the nayl home to the head, strive to maintain the power of it upon thine heart all the week after. Rom. 10. 14, 17. Gal. 3. 2

4 Be earnest with God in Prayer, that whatsoever he denieth thee, he would not deny thee the saving grace of faith; *Faith is not of our selves, it is the free gift of God*, as the Apostle teacheth us. Now the means God hath sanctified for the obtaining of every good gift, is *Prayer*; As therefore thou desirest faith, earnestly begge it of God, resting assured that he will not deny thee, if thou dost from thy heart ask it in the name of his Son Jesus Christ. Oh therefore be not wanting to thy self herein, but seeing faith may be had for asking, ask and ask again; and with patience wait upon God for the inclining thine heart to close with Ephes. 2. 8. Joh. 16. 23

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Hab. 2. 3

FINIS.